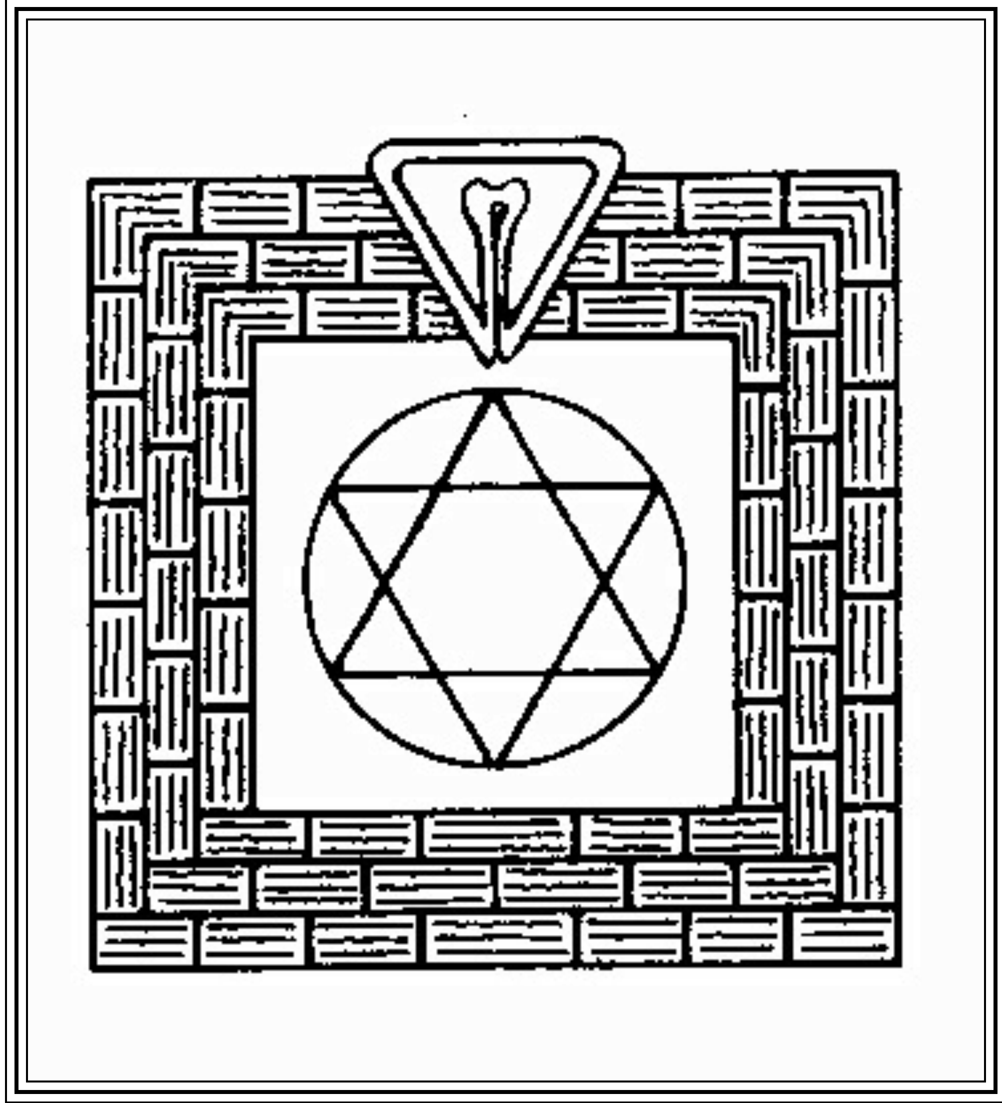
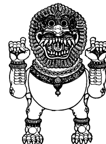
# Āpastamba
# PŪRVA PRAYOGAM



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# Contents

# YAJÑOPAVĪTA DHĀRAṆA KRAMAḤ

- Sit facing the east do ācamanam and aṅga-vandanam then hold the hands in brahmāñjali and repeat the saṅkalpam:—

**Saṅkalpaḥ** — asyāṁ śubha tithau bhagavat ājñayā bhagavat kaiṅkarya rūpeṇa । śrauta smārta vihita nitya karma anuṣṭhāna yogyatā sidhyarthaṃ brahma teja abhivṛdhyerthaṃ yajñopavīta dhāraṇaṃ kariṣye ॥

*On this auspicious day with the sanction of the Supreme Being and as service to Him alone, in order to be ritually fit to perform all the daily rituals ordained by the Vedas and the Smritis, and to increase my Brahmic radiance I now don the sacrificial thread.*

- Hold the sacred thread with the left hand over the pañcapātra and the right hand palm upwards towards the ceiling and recite the mantra:—

yajñopavīta dhāraṇa mahāmantrasya; parabrahma ṛṣiḥ [touch the forehead]
anuṣṭup chandaḥ [touch the mouth]
paramātma devatāḥ [touch the heart]
yajñopavīta dhāraṇe viniyogaḥ ।

yajñopavītaṃ paramaṃ pavitraṃ prajāpater yat sahajaṃ purastāt ।
āyuṣyaṃ agriyaṃ pratimuñca śubhraṃ yajñopavītaṃ balaṃ astu tejaḥ ॥

*This sacred thread, supremely holy, born with Prajapati of yore, conducive to long life, and excellent, wear this pure sacred thread; may it conduce to strength and vigour.*

yajñopavīta yajñasya tvaṃ yajñopavītaṃ dhārayāmi.

- wear the new thread.
- repeat the following saṅkalpam and repeat the performance with a second thread.

**Saṅkalpaḥ** — asyāṁ subha tithau (mama upāta ..) bhagavat ājñayā । bhagavat kaiṅkarya rūpaṃ । śrauta smārta vihita nitya karma anuṣṭhāna yojñatā sidhyarthaṃ gārhasthyārthaṃ dvitīya yajñopavīta dhāraṇaṃ kariṣye;

*On this auspicious day with the sanction of the Supreme Being and as service to Him alone, in order to be ritually fit to perform all the daily rituals ordained by the Vedas and the Smritis, and to be established in the state of a householder I now don the second sacrificial thread.*

- don the second thread.
- repeat the following sloka and then remove the old thread:—

upavītaṃ bhinna tantuṁ jīrṇaṁ kaśmala dūṣitam ।
visrajāmi punar brahma varco dīrghāyur astu me ॥

*I now again discard this old sacrificial thread, thread-bare, worn, and stained, may I attain brahmic radiance and longevity O Brahma.*

- repeat acamanam twice.

# Pūrvāṅgam



❖ Perform ācamanam.

## Guru Vandana

❖ Salute the lineage of spiritual teachers:—

gurur brahma gurur viṣṇo gurur devo maheśvaraḥ ।
gurus sākṣāt paraṁ brahmā tasmai śrī gurave namaḥ ॥ 1 ॥

*Salutations to that glorious guru who is the creator, preserver and transformer, who is the Great Lord Himself, the directly perceived form of God.*

## Śānti pāṭhaḥ

❖ Think of yourself, your loved ones and all beings and wish them well:—

bhadraṃ karṇebhiḥ śṛṇuyāma devā bhadraṃ paśyemākṣibhir-yajatrāḥ ।
sthirair-aṅgais-tuṣṭuvāguṁ sastanūbhiḥ vyaśema devahitaṁ yadāyuḥ ॥

*O Gods may we with our ears listen to what is good, and with our eyes see what is good, ye Holy Ones. With limbs and bodies firm may we extolling you attain the term of life appointed by the Supreme Lord. (V.S.25;21)*

svasti na indro vṛddhaśravāḥ । svasti naḥ pūṣā viśvavedāḥ ।
svasti nas tārkṣyo ariṣṭanemiḥ । svasti no bṛhaspatir dadhātu ॥

*May Indra illustrious far and wide grant us wellbeing; may Pushan the master of wealth grant us wellbeing; may Tarkshya grant us wellbeing; may Brihaspati grant us wellbeing. (V.S.25;19)*

ṛdhyāsma havyair namasopasadya । mitraṁ devaṁ mitra-dheyan no astu । anurādhān haviṣā vardhayantaḥ । śataṁ jivema śaradas-savīrāḥ ॥

*May we prosper, having approached with oblations with salutations, may the radiant Supreme Being be our support. May His bliss-bestowing Grace with oblations ever increase, may we live a hundred autumns in the company of our heroes. (TB.3.1.2.1a)*

## anujña

namas-sadase namas-sadasas-pataye namas-sakhīnām ।
purogāṇāṃ cakṣuśe namo dive namaḥ pṛthivyai ॥

*I offer obeisance to the aṣembly, homage to the Lord of the aṣembly, salutations to the friends who go before, homage to Heaven and to Earth. (TS. 3;2;4)*

saprathā sabhāṃ me gopāya । ye ca sabhyās sabhā sadaḥ ।
tān indriyāvataḥ kuru । sarvaṁ āyur upāsatāṃ ॥

*May this august aṣembly afford me its protection, all those who are present here. May they protect my sense organs, I offer my lifelong obeisance. (TB. 1.1.10.3.5)*

❖ The yajamāna stands holding a tray with fruit, flowers, betel and dakṣiṇa, after reciting

the following statement, he offers a coin to each of the brāhmins present.

aśeṣa he pariṣat bhavat pāda mūle mayā samarpitam imāṁ sauvarṇīṁ yat kiñcit dakṣiṇām api yathokta dakṣiṇām iva svikṛtya ______ homa karma kartum yogyata siddhim anugrahāṇa ||

*O assembly of learned brahmins, may this gratuity which is offered at your feet, whatever it may be, acceptable to you. Please grant me your sanction to perform this rite of ........................*

## Saṅkalpaḥ — Resolve

śuklāṃ baradharaṁ viṣṇuṁ śaśi varṇaṃ caturbhujaṃ |
prasanna vadanaṃ dhyāyet sarva vighnopa śāntaye ||

*The All-pervading Lord is to be meditated upon for the removal of obstacles; Clad in white garments, resplendent like the Moon, the four armed and cheerful-faced.*

hariḥ oṁ tat sat | śrī govinda 3 | śubhe śobhane muhūrte adye śrī bhagavato mahā-puruṣasya śrī viṣṇoḥ ājñaya pravartamānasya, ādya brahmaṇaḥ dvitīya parārdhe śrī śveta varāha kalpe, vaivasvata manvantare aṣṭā-viṁśatīttame kali yuge, kali yugasya prathama pāde, jāmbu-dvīpe meroḥ āgneya[1] dig-bhāge, hiraṇmaya varṣe hiraṇmaya deśe ______ deśe ______ mahā nagari antargate vyavahārikānām prabhavādi ṣaṣṭhi saṁvatsarānāṁ madhye, ______ nāma saṁvatsare, ______ ayane, ______ ṛtau, māsottame ______ māse ______ pakṣe ______ tithau ______ vāsara yuktāyāṁ ______ nakṣatra yuktāyām śrī viṣṇu yoge śrī viṣṇu karaṇe, śubha yoga śubha karaṇe, sakala graha guṇa viśeṣaṇa visiṣṭhāyām,

*Harih om tatsat. Govinda, Govinda, Govinda, with the sanction of the Supreme Being Lord Vishnu, in this period during the second half of the life-span of the demiurge Brahma, during the aeon of the White Boar, during the universal rule of Vaivasvata Manu in the 28th period, during the first quarter of the age of Kali, on the planet Earth in land ........... of mount Meru, in the country of .................., in the city of .................., in the year .................. of the 60 year Jovian cycle, in the ........................ solstice, during the .................. season, in the month of ..................... in the ................. fortnight, on the ................. lunar day, on a ............. day under the constellation of .................. with auspicious conjunctions, and all the planets being benevolently disposed;*

asyāṁ śubha tithau, mama [asya yajamānasya] upāta samasta durita-kṣaya dvārā, śrī parameśvara prītyarthaṁ ______ nakṣatre jātasya (m) jātāyā (f) ______ nāmasya vivāha saṁskāra pūrvāṅga ______ ākhya karma kariṣye ||

*On this auspicious day, in order to decrease all my negative karma and to please the Supreme Lord, today I perform the pre-marital .............. ceremony for my son/daughter named .......... born under the asterism of .................. |*

tad aṅgatvena nirvighnena parisampātyartham ādau vighneśvara pūjām kariṣye ||

*As an ancilliary to this rite I first offer my prayers to ganesha for the removal of all obstacles.*

tad aṅgatvena antaḥ-karaṇa śuddhyartham, śarīra śuddhyartham, maṇḍapa śuddhyartham, sarvopakaraṇa śuddhyartham svasti-puṇyāha vācanam kariṣye ||

*As an ancilliary to this rite I perform the sanctification ceremony for the purification of mind, body and accessories.*

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[1] Insert the direction of the country in relation to the Himālaya mountains: east — *pūrva*, south — *dakṣina*, west — *paścima*, north — *uttara*, NE — *aiṣānya*, SE — *āgneya*, SW — *nairṛti*, NW — *vāyavya*

# Gaṇeśa Pūjanam

## Dhyānam — Visualisation

gaṇanān tvā gaṇapatigum havāmahe
kaviṃ kavīnām upamaśravastamam |
jyeṣṭharājam brahmaṇāṃ brahmanaspata
ā naś śṛṇvan ūtibhis sīda sādanam ||

*O Lord of Hosts we invoke you, Sage of sages, most famous. The highest King of the enlightened, O Lord of prayer, hearken to us, respond and be present here in your appointed place. T.S.2.3.14.3*

eka-dantaṁ śūrpa-karṇam gaja-vaktraṁ mahodaram |
pāśāṅkuśa-dharaṁ devaṁ dhyāyet siddhi vināyakam ||

*I visualise Siddhi Vinayaka, elephant-faced, single tusked, with ears like winnowing baskets and an enormous abdomen, wielding the noose and the goad.*

### 1. Invocation

oṁ bhūr bhuvas suvaḥ śrī mahā gaṇapataye namaḥ, dhyāyāmi, āvāhayāmi, sthāpayāmi, gandhākṣata puṣpāṇi samarpayāmi |

### 2. Seat

❖ Place some akshata in front of the icon:—

oṁ gaṃ gaṇapataye namaḥ — āsanaṁ samarpayāmi

### 3. Water for washing the feet

❖ Offer two spoons of water by touching it to the feet of the icon and then casting it into the receptacle:—

oṁ gaṃ gaṇapataye namaḥ — pādyaṁ samarpayāmi

### 4. Water for washing the hands

❖ Offer one spoon of water by touching it to the right hand of the icon:—

oṁ gaṃ gaṇapataye namaḥ — arghyaṁ samarpayāmi

### 5. Water for sipping;

❖ Offer three spoons of water by touching to the mouth of the icon:—

oṁ gaṃ gaṇapataye namaḥ — ācamanīyaṁ samarpayāmi

### 6. Water for bathing

❖ Take a flower dip it in water and sprinkle on the icon:—

oṁ gaṃ gaṇapataye namaḥ — snānaṁ samarpayāmi
snāna anantaraṁ punar ācamaniyaṁ samarpayāmi
(offer three spoonfuls of water for sipping)

### 7. Clothing

❖ Offer clothing or akshata:—

oṁ gaṃ gaṇapataye namaḥ — vastra arthaṃ akṣatān samarpayāmi

8. Sacred thread

❖ Offer a sacred thread or akshata :—

oṁ gaṃ gaṇapataye namaḥ — upavīta arthaṃ akṣatān samarpayāmi

9. Ornaments

❖ Offer ornaments or akshata:—

oṁ gaṃ gaṇapataye namaḥ — ābharaṇa arthaṃ akṣatān samarpayāmi

10. Sandal Paste

❖ Offer sandal paste on the forehead of the icon followed by kumkum:—

oṁ gaṃ gaṇapataye namaḥ — divya gandhān samarpayāmi
gandhasyopari kumkumaṁ samarpayāmi

11. Garland

❖ Offer a garland or a flower:—

oṁ gaṃ gaṇapataye namaḥ — puṣpa mālā samarpayāmi

12. Flowers

❖ Offer flower petals while reciting the various names of the god:—

oṁ sumukhāya namaḥ |1| oṁ ekadantāya namaḥ |2|
oṁ kapilāya namaḥ |3| oṁ gaja-karṇakāya namaḥ |4|
oṁ lambodarāya namaḥ |5| oṁ vikaṭāya namaḥ namaḥ |6|
oṁ vighna-rājāya namaḥ |7| oṁ vināyakāya namaḥ |8|
oṁ dhūma-ketave namaḥ |9| oṁ gaṇādhyakṣāya namaḥ |10|
oṁ bāla-candrāya namaḥ |11| oṁ gajānanāya namaḥ |12|
oṁ vakra-tuṇḍāya namaḥ |13| oṁ śūrpa-karṇāya namaḥ |14|
oṁ herambāya namaḥ |15| oṁ skanda-pūrvajāya namaḥ |16|
oṁ siddhi-vināyakāya namaḥ |17| oṁ vighneśvarāya namaḥ |18|

*Salutations to He-with-a-beautiful-face (1) One-with-a-single-tusk (2) He-of-a-tawny-colour (3) the Elephant-eared-one (4) the Pot-bellied-one (5) Handsome-one (6) The lord-of-obstacles (7) The Preceptor (8) The One-with-the smoky-banner (9) The Lord-of-hosts (10) The Young-moon (11) the Elephant-faced-one (12) He-with-the-curved-trunk (13) the One-with-the-ears-like winnowing-baskets (14) to the Boastful-hero (15) to The-elder-brother-of-Skanda (16) to the Preceptor-of-success. (17) to the Lord of all Obstacles salutations (18).*

13. Incense

❖ Offer incense by waving it in front of the icon in a clockwise motion three times:—

oṁ gaṃ gaṇapataye namaḥ — dhūpaṃ āghrāpayāmi

14. Lamp

❖ Offer a lamp by showing it to the icon:—

oṁ gaṃ gaṇapataye namaḥ — pratyakṣa dīpaṃ darśayāmi

❖ Offer three spoonfuls of water:—

dhūpa dīpa anantaraṁ punar ācamanīyaṁ samarpayāmi

15. Food Offering

❖ Offer some foodstuffs (2 bananas, sugar candy or raisins):—

oṁ gaṃ gaṇapataye namaḥ — naivedyaṁ nivedayāmi

❖ Offer three spoonfuls of water:—

naivedya anantaraṁ punar ācamanīyaṁ samarpayāmi

16. Betel

❖ Offer betel leaves and nuts:—

oṁ gaṃ gaṇapataye namaḥ — tāmbūlaṁ samarpayāmi

17. Nirājanam

❖ Offer a camphor flame by waving it around in a clockwise direction three times while repeating:—

oṁ ekadantāya vidmahe, vakra-tuṇḍāya dhīmahi, tanno danti pracodayāt ||

*Oṁ we cognise the "Single-tusked-one", we meditate upon the "Curved-trunk-one", may that "Tusker" enlighten us.*

oṁ gaṃ gaṇapataye namaḥ, ānanda karpūra nirājanaṁ saṃdarśayāmi

❖ Offer three spoonfuls of water;

karpūra nirājana anantaraṁ punar ācamaniyaṁ samarpayāmi

18. Puṣpāñjali

❖ Take some flowers in the cupped hands and offer then at the feet of the icon;

.gajānanaṃ bhūtagaṇādi-sevitam, kapittha jambu phala-sāra-bhakṣaṇam |
umā-sutaṃ śoka-vināśa-kāraṇaṃ namāmi vighneśvara pāda-paṅkajam ||

*I prostrate to the lotus-feet of Lord Vighnesvara, the son of Parvati, the one who destroys all suffering; who is served by the Host of Bhutas, who has the face of an elephant, and who partakes of the essence of the jambu and kapittha fruits.*

oṁ vighneśvarāya varadāya sura-priyāya,
lambodarāya sakalāya jagad-hitāya |
nāgānanāya śruti-yajña-vibhūṣitāya,
gauri-sutāya gaṇanātha namo namaste ||

*Oṁ salutations to Ganesha the son of Parvati, the one cares for the welfare of the entire universe, the elephant-faced one who is adorned by the Vedas and by Yajñas, the lord of obstacles, the benefactor and beloved of the gods who has a pot-belly.*

## **Prārthana** — Prayer

vakra-tuṇḍa mahā kāya koṭi sūrya samaprabhā |
nirvighnaṁ kuru me deva sarva kāryeṣu sarvadā || 1 ||

*O Curly trunk—one, of great body, as brilliant as a million suns, free all my undertakings from all hindrances, always O God*

anyathā śaraṇaṁ nāsti tvameva śaraṇaṃ mama |
tasmāt kāruṇya bhāvena rakṣa rakṣa gaṇādhipa || 2 ||

*I have no other refuge apart from you, you alone are my refuge, therefore out of your natural compassion, protect me O Ganesha.*

āvāhanaṁ na jānāmi, naiva jānāmi pūjanam ǀ
visarjanaṁ na jānāmi kṣamasva puruṣottama ǁ 3 ǁ

*I do not know the proper method of invoking or worshipping you, I also do not know the proper method of valediction, forgive me O Supreme Being.*

mantra hīnaṃ kriyā hīnaṃ bhakti hīnaṃ vināyaka ǀ
yat kṛtaṃ tu mayā deva paripūrṇaṃ tad astu te ǁ 4 ǁ

*This ceremony is lacking proper mantras, and methodology, lacking all devotion, whatever little I have done O Ganesha may it be accepted as complete by you.*



## Viśvaksena pūjanam

**saṅkalpaḥ** — hariḥ oṁ tat sat govinda x 3 bhagavad ājñayā bhagavad prītyarthaṁ kariṣyamāna asya vāg-dāna karmaṇi tad aṅgatvena nirvighna pari samāpti artham ādau viśvaksena pūjanaṁ kariṣye ǀ

### Dhyānam

viśvaksena sakala vibhuda prauḍu-senādi nātham
mudra cakra kara-kamala yuge śaṅkha-daṇḍau dadhānam ǀ
megha-śyāmaṁ sumaṇi mukuṭaṃ pīta-vastraṃ śubhāṅgam,
dhyāyed devaṃ vijaya kāmaṁ sūtravatyai sametam ǁ

*O Vishvaksena, Stalwart Commander in chief of the Spiritual Forces; with cautioning gesture, brandishing the conch & discus in your lotus-like hands; the color of the rain-cloud, with bejewelled diadem, garbed in yellow silk, of comely limbs, I meditate upon you with your consort Sutravati, for the attainment of victory.*

oṁ bhuḥ viśvaksenam āvāhayāmi !
oṁ bhuvaḥ viśvaksenam āvāhayāmi !
oṁ suvaḥ viśvaksenam āvāhayāmi !
oṁ bhur-bhuvas-suvaḥ viśvaksenam āvāhayāmi !

āsanaṃ samarpayāmi ǀ ārghyaṃ samarpayāmi ǀ pādyaṃ samarpayāmi ǀ ācamaniyaṃ samarpayāmi ǀ snānaṃ samarpayāmi ǀ vastraṃ samarpayāmi ǀ upavītaṃ samarpayāmi ǀ alaṅkāra arthaṃ puṣpaṃ samarpayāmi ǀ gandhaṃ dhārayāmi ǀ puspai˙ pūjayāmi —

oṁ śri viśvaksenāya namaḥ ǀ catur bāhave ǀ śaṅkha-cakra-gadā-dharāya ǀ śrīmate ǀ śrī sūtravati-nāthāya ǀ gaja-aśva-mukha sevitāya ǀ prasanna-vadanāya ǀ śāntāya ǀ prabhākara-sama-prabhāya ǀ vetra-pāṇaye ǀ hṛīṣīkeśaya ǀ viśvā-rakṣa-parāyaṇāya ǀ bhaktāntarāya ǀ viddhvamsine ǀ

āryāya । amātyāya । kṛpā-nidhaye । sakala vibudha-prauḍu-sainyādi-nāthāya । mudra-dharāya । daṇḍa-dharāya । megha-śyāmāya । sumaṇī-makuṭāya । pīta-vastrāya । śubhāṅgāya । devāya । dalita-danujāya । tarjani-hastāya । vighna-nāśakāya । saparivārāya sūtravatyā sametāya śrīmate viśvaksenāya ॥

dhūpaṃ āghrāpayāmi । dīpaṃ darśayāmi । kadali phalaṃ nivedayāmi । tāmbūlaṃ samarpayāmi । karpūra nirājanaṃ darśayāmi ॥

oṁ viśvakṣenāya vidmahe, vetra hastāya dhīmahi, tanno senāni pracodayāt

> divyākāraṃ sarojākṣaṃ śaṅkha-cakra gadā dharam ।
> sarva vighna vināśāya viśvaksenam upāsmahe ॥
>
> oṁ yasya dviradha vaktrādya pariṣādya paraśatam ।
> vighnaṃ nighnanti satataṃ viśvakṣenaṃ

## Ācārya Ritvik Varaṇam

yajamāna; asmin ______ homa karmaṇi sakala kartum ācārya tvāṁ vṛṇe!
*In this rite about to be performed I nominate you to be the preceptor in all matters.*

ācārayaḥ vṛto'smi ! bhaviṣyāmi !
*I accept, I shall be the preceptor*

yajamāna; yatha vihitaṁ karma kuru !
*Perform the rites according to the injunctions of the scriptures*

ācāryaḥ kariṣyāmi *I shall do so*



#  Punyāhā Vācanam 

athātaḥ pravakṣyāmi puṇyāhasya vidhi kramam ।
pukāraṃ pāpa nāśanaṃ syād ṇyakāraṃ deha śuddhidam ॥

*Now I shall declare the rite of sanctification (pu-nya-ha vacanam)*
*'Pu' indicates absolution of sins, 'nya' indicates physical purification*

hakāraṃ sthāna-śuddhiḥ syāt puṇyāhaṃ tu vidhīyate ।
sarva pāpaharaṃ caiva sarva siddhi pradāyakam ॥

*'ha' indicates sanctification of space, this is the meaning of punyaha,*
*It absolves one from all sins, and grants all success and prosperity.*

nitye naimittike kāmye sthānabimbādi śuddhiṣu ।
athavā maṅgale kārye puṇyāhaṃ tu samācaret ॥

*It should be performed at all obligatory, occasional and optional liturgies,*
*Or else, on all auspicious occasions it should be properly done.*

**saṅkalpaḥ** — adya mama upāta samasta duritakṣaya dvāra śrī parameśvara prītyartham [bhagavad ājñayā bhagavad kainkarya rūpeṇa] ātma śuddhyertham śarīra śuddhyartham, gṛha śuddhyartham [bhāṇḍā / kūpa / etc] sarvopakaraṇa śuddhyartham, śuddhi puṇyāha vācanam kariṣye ॥

*On this auspicious day characterized by the afore mentioned Astrological parameters, with the sanction of the Supreme Being and in order to invoke His Grace - / as service to Him, for our spiritual & physical sanctification, for the sanctification of the house/store/well and all the accessories of the ritual, I shall now perform the rite of sanctifiction.*

## Varuṇa āvāhānam

imaṁ me varuṇa śrudhī havam adyāca mṛḍaya । tvām avasyurācake ॥

*O Lord Varuna listen now to my invocation. Be gracious even now. I approach you seeking your protection.*

tat tvā yāmi brahmaṇā vanda mānas tadā śāste yajamāno havirbhiḥ । aheḍamāno varuṇeha bodhyuruśaguṁ sa mā na āyuḥ pramoṣīs ॥

*O Varuna! Praised by Vedic hymns, may I reach your refuge for which I long, through these oblations. I offer you abundant praise, withhold your anger now and enlighten us. Hail! (RV. 4.1.5 TS. 2.5.12.3*

asmin kumbhe varuṇam dhyāyāmi āvāhayāmi ॥

āsanam samarpayāmi । arghyaṃ । pādyam । ācamanam । snānam । vastra artham akṣatām । upavitam । gandham । puṣpaiḥ pūjayāmi । oṃ varuṇāya namaḥ, pracetase, surūpiṇe, apāṃ-pataye, makara-vāhanāya, jalādhipataye, pāśa-hastāya, oṃ varuṇāya namaḥ । dhūpam । dīpam । neivedyam । tām-būlam । karpūra nirajanam ।

oṃ jala-bimbāya vidmahe nīla-puruṣāya dhīmahi । tanno varuṇa pracodayāt ॥

śivā āpaḥ santu — santu śivā āpaḥ ǀ

saumanasyam astu — astu saumanasyam ǀ

akṣataṁ cāriṣṭaṁ cāstu — astvakṣatam ariṣṭam ǀ

yajamāna; bhavadbhiḥ anujñātaḥ puṇyāhaṃ vācayiṣye ǀ

*With your permission I shall recite the benediction.*

ritvik; oṃ vācyatām — *Please recite.*

yajamāna; puṇyāham bhavanto bruvantu ǀ — *May this rite be sanctified.*

ritvik; oṃ puṇyāham astu ǀ — *So may it be.*

yajamāna; karmaṇe svasti bhavanto bruvantu ǀ — *May this rite be propitious*

ritvik; oṃ karmaṇe svasti astu ǀ — *So may it be*

yajamāna; ṛdhi bhavanto bruvantu ǀ — *May this rite flourish*

ritvik; oṃ karma ṛdhyatām ǀ — *So may it be*

❖ With each of the following declarations pour a little water on top of the kumbha.

oṃ ṛddhir astu ǀ samṛddhir astu ǀ puṇyāha samṛddhir astu ǀ śāntir-astu ǀ puṣṭir-astu ǀ tuṣṭir-asti ǀ vṛddhir-astu ǀ avighnam-astu ǀ āyuṣyam-astu ǀ ārogyam-astu ǀ oṁ śivam astu ǀ oṁ śivaṁ karmāstu ǀ oṁ karma samṛddhir-astu ǀ oṁ dharma samṛddhir-astu ǀ oṁ veda samṛddhir-astu ǀ oṁ śāstra samṛddhir-astu ǀ oṁ dhana-dhānya samṛddhir-astu ǀ oṁ putra pautra saṁpad-astu ǀ oṁ iṣṭa-saṁpad-astu ǀ

❖ pour a little water out in the nairṛti kona with the following 2.

oṁ sakala ariṣṭa nirasanam-astu ǀ oṁ yat pāpaṁ rogaṁ śokam akalyāṇaṁ

tat dūre pratihatam-astu ǀ

❖ With each of the following declarations pour a little water on top of the kumbha.

sarva śobhan bhavatu ǀ sarva sampadāḥ santu ǀ oṁ śanno astu dvipade śaṁ catuṣpade ǁ oṁ śāntiḥ śāntiḥ śāntiḥ ǁ

*May there be for you prosperity, advancement, sanctification, peace, nourishment, satisfaction, prosperity, absence of impediments, longevity, health. May all the world and the spiritual aspirants have auspiciousness. May all your difficulties be eliminated. May you be absolved of all your sins, may all glory be yours, may all prosperity be yours. Om Peace, Peace, Peace.*

dadhi krāviṇṇo ākāriṣaṃ jiṣṇor aśvasya vājinaḥ ǀ
surabhi no mukhā karat praṇa āyūguṁṣi tāriṣat ǁ

*May the Lord, the Supporter, the Ruler and the victorious Measurer of the Cosmos, the Repository of all knowledge who has taken the form of Hayagriva and to whom I offer my obeisance; free us from all hindrances to the performance of righteous deeds. (RV.4.39.6 TS.1.5.11.4)*

āpo hiṣṭho mayo bhuvaḥ ǀ tā na ūrje dadhātana ǀ mahe raṇāya cakṣate ǀ yo vaś-śivatamo rasaḥ ǀ tasya bhājayateha naḥ ǀ uśatīr-iva mātaraḥ ǀ tasmā araṅga māma vaḥ ǀ yasya kṣayāya jinvatha ǀ āpo janayathā ca naḥ ǀ

*O Waters! you are beneficent, so grant to us nourishment that we may behold great delight. Grant us a share in that great bliss that you possess, like Mothers in their tender solicitous love. To you we come*

*gladly for Him, to whose abode you lead us on. Make us pure through wisdom and grant us to be reborn with splendour.*

hiraṇya varṇā śucayaḥ pāvakā yāsu jātaḥ kaśyapo yāsvindraḥ |
agniṃ yā garbhaṃ dadhire virūpās tā na āpaḥ śaggas syonā bhavantu ||

*Golden of colour, pure and purifying, in which was born Kashyapa, in which Indra. May these waters who have conceived Agni as a germ, of varied forms; be gentle and kind to us.*

yāsāgumं rājā varuṇo yāti madhye satyānṛte avapaśyan janānām |
madhuścutaś śucayo yāḥ pāvakās tā na āpaś śāggas syonā bhavantu ||

*Those in whose midst Varuna (The cosmic mind) moves, gazing on the truth and falsehood of the people, exuding sweetness, pure, purifying; may these waters be kind and grant us peace.*

yāsāṃ devā divi kṛṇvanti bhakṣaṃ yā antarikṣe bahudhā bhavanti |
yāḫ pṛthivim payasondanti śukrās tā na āpaś śāggas syonā bhavantu ||

*Those Waters which in the heavens the gods consume, those that are abundant in the atmosphere. Those that inundate the earth with their liquid, the pure ones; may these waters be kind and grant us peace.*

śivena mā cakṣuṣā paśyatāpaś śivayā tanuvopa spṛśata tvacaṃ me |
sarvāguṁ agnīguṁ rapsuṣado huve vo mayi varco balam ojo nidhatta ||

*With auspicious eyes gaze on me, O Waters; with auspicious form, touch my skin; I invoke all the principles of divine wisdom that dwell in the waters; confer on me enlightenment, strength and spiritual force. (Krishna Yajur Veda 5;6;1a-d)*

pavamānas suvarjanaḥ | pavitreṇa vicarṣaṇiḥ | yaḥ potā sa punātu mā |

*May Pavamana (Agni — the principle of enlightenment) with his purifying capabilities, popular amongst all peoples, purify us today. (V.S.19;42)*

punantu mā deva-janāḥ | punantu manavo dhīyā | punantu viśva āyavaḥ ||

*Purify me O gods, purify the thoughts of my mind. Purify me of all things that be. (V.S. 19;39)*

jātavedaḥ pavitravat | pavitreṇa punāhi mā |
śukreṇa deva dīdyat | agne kratvā kratūguṃ ranu |

*O Radiant God the omniscient, as a filter; purify me, refulgent with your pure bright capacity to purify — with powers according to your own. (V.S.19;40)*

yatte pavitram arciṣi | agne vitatam antarā | brahma tena punīmahe ||

*O Agni your capacity to purify is diffused through all your fiery glow. O Sacred knowledge! through you may I become pure. (V.S. 19;41)*

ubhābhyām deva savitaḥ | pavitrena savena ca | idam brahma punīmahe |

*God who impels (to enlightenment), purify me by both these, purifying power and sacrifice, and may I be purified through sacred knowledge. (V.S. 19;43)*

vaiśvadevī punatī devyāgāt | yasyai vahvīs tanuvo vīta pṛṣṭhāḥ |
tayā madantas sadham adyeṣu | vayaggas syāma patayo rayīṇām ||

*The purifying goddess who is dear to all gods has come, she who contains these many beautiful forms. Through her may we in sacrificial banquets rejoice, and may we become prosperous. (V.S. 19;44).*

vaiśvānaro raśmibhir mā punātu | vātaḥ prāṇeneṣiro ma'yo bhūḥ |
dyāvā pṛthivī payasā payobhiḥ | ṛtāvarī yajñiye mā punītām ||

*O Internal Principle of Life purify me with your rays. O Wind, with your Cosmic Breath purify me, invogorating me that I may attain happiness. O Heaven and earth, with your rain and with your water sources purify me, make me pure and fit for self- sacrifice.*

bṛhadbhis savitas tṛbhiḥ | varṣiṣṭhair deva manmabhiḥ |
agne dakṣaiḥ punāhi mā ||

*By the three great Savitars ( Gayatris — prayers for enlightenment recited at morning, noon and dusk) may I be made pure, May the Highest and preeminent God by wisdom purify me, O Mystic Fire by your skill purify me.*

yena deva apunata | yenāpo divyaṅkaśaḥ |
tena divyena brahmaṇā | idam brahma punīmahe |

*May that Divine Spiritual Knowledge, that is hallowed by the gods, by which water; by the Divine Wisdom, may Wisdom purify this.*

yaḥ pāvamānīr adhyeti | ṛṣibhis sambhṛtagum rasam |
sarvagum sa pūtam aśnāti | svaditam mātariśvanā ||

*One who studies (and chants) these Pavamani verses; the essence of the knowledge gathered by the Rishis — becomes purified, he then enjoys all things made sweet by the touch of the Mystic Fire.*

pāvamānīr yo adhyeti | ṛṣibhis sambhṛtagum rasam |
tasmai sarasvatī duhe | kṣīragum sarpir madhūdakam |

*Whoever studies the verses, the essence of knowledge stored by the Sages. For him Sarasvati (the goddess of knowledge) pours forth milk, butter, honey and water.*

pāvamānis svastyayanīḥ | sudughā hi payasvatīḥ |
ṛṣibhis sambhṛto rasaḥ | brāhmaṇeṣv-amṛtagum hitam |

*Yea, for the purifying Cosmic Wisdom, flows abundantly, exuding the principle of life, bringing us weal, spiritual substance stored by the sages, the nectar of immortality deposited with the Brahmins.*

pavamānīr diśantu naḥ | imam lokam atho amum |
kāmān samardhayantu naḥ | devīr devaiḥ samābhṛtāḥ ||

*So may the Mystic Fire bestow on us this world and the next, and gratify the desires of our hearts, so may all the goddesses along with the gods.*

pāvamānis svastyayanīḥ | sudughā hi ghṛtaścutaḥ |
ṛṣibhis sambhṛto rasaḥ | brāhmaṇeṣv-amṛtagum hitam |

*Yea, for the purifying Cosmic Wisdom, flows abundantly, exuding the principle of sacrifice, bringing us weal, spiritual substance stored by the sages, the nectar of immortality deposited among the Brahmins,*

yena devāḥ pavitreṇa | ātmānam punate sadā |
tena sahasra dhāreṇa | pāvamānyaḥ punantu mā ||

*The purifying flood (of wisdom) whereby the gods ever purify themselves, with that Wisdom in a thousand currents may the Mystic Fire purify us.*

prājāpatyaṃ pavitram | śatodyāmaguṁ hiraṇmayam |
tena brahma vido vayam | pūtam brahma punīmahe |

*That which is offered to the Creator is pure; with an hundred precious efforts, may we strive to become Knowers-of-Brahman, may that Spiritual Wisdom purify us. (S.V. Part ii, 5: 8)*

indras sunītī saha mā punātu | somas svastyā varuṇas samīcyā |
yamo rājā pramṛṇābhiḥ punātu mā | jātavedā morjayantyā punātu |
oṃ bhūrbhuvasuvaḥ ||

*May Indra (The Mind) purify me with good polity, Soma (the Moon) with health, Varuna (The Cosmic Witness) with propriety, Yama the king (the Principle of Dharma) with restraint; and Agni (the Mystic Fire) with energy.*

tacchaṃyo rāvṛṇīmahe | gātuṃ yajñāya | gātuṃ yajña-pataye | daivī svastir astu naḥ | svastir mānuṣebhyaḥ | ūrdhvaṃ jigātu bheṣajam | śanno astu dvipade | śaṃ catuṣpade ||

*We worship the Supreme Being for the welfare of all. May we be free from all miseries and shortcomings so that we may always chant in the sacrifices and for the Lord of Sacrifices. May the medicinal herbs grow in potency, so that diseases can be cured effectively. May the devas grant us peace. May all human beings be happy, may all the birds and the beasts also be happy. Om Peace Peace Peace.*

## Varuṇa udvāsanam

### Prokṣaṇam

devasya tvā savituḥ prasave 'śvinor bāhubhyāṃ pūṣṇo hastābhyāguṁ
sarasvatyai vāco yantur yantreṇāgnis tvā sāmrājyenābhisiñcāmi |
drupadādi venmumucāṇaḥ | svinna-snātvī malād iva |
pūtam pavitreṇevājyaṃ | āpaś śundhantu mainasaḥ |
oṃ bhūrbhuvasuvaḥ x 3 ||

*Impelled by the Lord Savita — the Impeller, with the arms of the Ashvins (Right Knowledge & Right Action) and with the hands of Pushan — the Nourisher, with the voice of Sarasvati — Divine Knowledge, with the control of the Controller, I asperse with sovereignty. As one released from a fetter, or cleansed by bathing after toil. As butter which has been purified through a filter, let this water purify me from all sins. (VS. 20;20)*

### Prāśanam

āpa idvā u bheṣajīr āpo amīva cātanīḥ |
āpas sarvasya bheṣajīs tā me kṛṇvantu bheṣajam ||

*These waters have their healing powers. These waters drive away disease (Spiritual imperfections). These waters have a balm for all, let them be as (spiritual) medicine for you. (RV. 10.137.6)*



# Laghu Puṇyāha Vācanam

## Invocation of Varuṇa

nāga-pāśa-dharaṁ hṛṣṭaṁ raktaugha dyuti-vigraham |
śaśāṅka dhavalaṁ dhyāyet varuṇaṁ makarāsanam ||
oṁ varuṇaṁ śveta-varṇaṁ ca pāśa-hastaṁ rujāsanam |
mauktikālaṅkṛtaṁ devaṁ tīrtha nātham ahaṁ bhaje ||

asmin kalaśe varuṇaṁ dhyāyāmi āvāhayāmi sthāpayāmi gandhākṣata samarpayāmi |

❖ Offer 16 upacāras:—

*puṣpa arcana* - oṁ varuṇāya namaḥ, pracetase, surūpiṇe, apām-pataye, makara-vāhanāya, aneka maṇi-bhūṣitāya, jalādhipataye, pāśa-hastāya, sakala-tīrthādhi-pataye |

oṁ jala-bimbāya vidmahe, nīla-puruṣāya dhīmahi, tanno varuṇa pracodayāt

oṁ namo namaste astu sphaṭika prabhāya suśveta-vastrāya, sumaṅgalāya supāśa-hastāya jhaṣāsanāya jalādhināthāya varuṇāya namo namaḥ ||

❖ the mouth of the vessel with the right hand or show the aṅkusha mudra, or touch with a bunch of kuśa grass:—

śivā āpaḥ santu — santu śivā āpaḥ |
saumanasyam astu — astu saumanasyam |
akṣataṁ cāriṣṭaṁ cāstu — astvakṣatam ariṣṭam |
bhavadbhir anujñātaḥ puṇyāhaṃ vācayiṣye — vācyatām ||

punastvā ''dityā rudrā vasavas samindhatām |
punar brahmāṇo vasunītha yajñaiḥ |
ghṛtena tvaṃ tanvaṁ vardhayasva |
satyās santu yajamānasya kāmāḥ || (V.S. 12:44)

*Again let the Ādityas, Rudras, Vaus, and Brahmans with their rites kindle you, O blazing Agni; Wealth-bringer! May the offered ghee increase your body: May the Sacrificer's wishes come true.*

bho brāhmaṇā ! asya yajamānasya puṇyāhaṁ bhavanto bruvantu |
oṁ puṇyāham astu x 3

svasti mitrā varuṇā svasti pathye revati |
svasti na indraścāgniśca svasti no adite kṛdhi ||

*Prosper us, Mitra, Varuna. O wealthy Pathya, prosper us.*
*Indra and Agni, prosper us; prosper us you, O Aditi.*

bho brāhmaṇā ! asya yajamānasya svasti bhavanto bruvantu ||
om̐ svastir astu x 3

ṛdhyāsmā havyair namaso pasadya |
mitraṁ devaṃ mitradheyaṃ no astu |
anūrādhān haviṣā vardhayantaḥ |
śataṃ jīvema śaradas-savīrāḥ ||

*May we prosper, having approached with oblations with salutations, may the radiant Supreme Being be our support. May His bliss-bestowing Grace with oblations ever increase, may we live a hundred autumns in the company of our heroes. TB.3.1.2.1a*

bho brāhmaṇā ! asya yajamānasya ṛddhiṁ bhavanto bruvantu
om̐ ṛddhir astu x 3

ṛddhir-astu | samṛddhir-astu | puṇyāhaṁ samṛdhir-astu | śāntir-astu | puṣṭir-astu | tuṣṭir-asti | vṛddhir-astu | avighnam-astu | āyuṣyam-astu | ārogyam-astu | oṁ śivam astu | oṁ śivaṁ karmāstu | oṁ karma samṛddhir-astu | oṁ dharma samṛddhir-astu | oṁ veda samṛddhir-astu | oṁ śāstra samṛddhir-astu | oṁ dhana-dhānya samṛddhir-astu | oṁ putra pautra saṁpad-astu | oṁ iṣṭa-saṁpad-astu | oṁ sakala ariṣṭa nirasanam-astu | oṁ yat pāpaṁ rogaṁ śokam akalyāṇaṁ tat dūre pratihatam-astu | oṁ śanno astu dvipade śaṁ catuṣpade || oṁ śāntiḥ śāntiḥ śāntiḥ ||

ābrahman brāhmaṇo brahma varcasī jāyatām asmin rāṣṭre rājanya iṣavyaś śūro mahāratho jāyatāṃ, dogdhrī dhenur voḍhā 'naḍhvān āśus saptiḥ purandhri yoṣā jiṣṇū ratheṣṭhās sabheyo yuvā'sya yajamānasya vīro jāyatāṃ, nikāme nikāme naḥ parjanyo varṣatu phalinyo na oṣadhayaḥ pacyantāṃ yoga kṣemo naḥ kalpatām ||

*In the Priesthood let there be born the Brahmana illustrious with Spiritual Knowledge; In the kingdom let there be born a prince, a skilled archer, a hero and a great-car-warrior; the milch cow; the ox capable of bearing burdens; the swift race horse; the industrious woman; the victorious warrior, the youth fit for the assemble. To this sacrificer may a hero be born. May Parjanya send rain according to our needs, may the plants ripen with fruit and may acquisition and preservation of possessions be secured for us.*

tacchaṃyo rāvṛṇīmahe | gātuṃ yajñāya | gātuṃ yajña-pataye | daivī svastir astu naḥ | svastir mānuṣebhyaḥ | ūrdhvaṃ jigātu bheṣajam | śanno astu dvipade | śaṃ catuṣpade ||

*We worship the Supreme Being for the welfare of all. May we be free from all miseries and shortcomings so that we may always chant in the sacrifices and for the Lord of Sacrifices. May the medicinal herbs grow in potency, so that diseases can be cured effectively. May the devas grant us peace. May all human beings be happy, may all the birds and the beasts also be happy. Om Peace Peace Peace.*

svāminaḥ manaḥ samādhīyatām — samāhita manasaḥ sma ||
prasīdantu bhavantaḥ — prasannāḥ sma ||

- Varuṇa udvāsanam
- Sprinkle everything with the holy water:—

apavitraḥ pavitro vā sarvā vasthāṃ gato'pi vā |
yassmaret puṇḍarikākṣaṃ sa bāhya abhyantara śuciḥ ||

*Whatever state one may be in; whether ritually pure or impure,*
*one is immediately purified by remembrance of the Lotus-eyed Lord Krsna.*



#  Aṅkūrārpaṇam 

**Saṅkalpaḥ** — mama upāta samasta duritakṣaya dvāra śrī parameśvara prītyartham, [adya bhagavad ājñayā bhagavad kaiṅkarya rūpeṇa] ______ nakṣatre, ______ rāśau jātasya asya kumārasya śvaḥ/ adya kariṣyamāṇa ______ karma aṅgam aṅkūr arpaṇa karma kariṣye ||

❖ Sprinkle the palikas beginning with the center one. Then invoke the deities:—

Centre;

oṁ bhūḥ brahmāṇam āvāhayāmi |
oṁ bhuvaḥ prajāpatim āvāhayāmi |
oṁ suvaḥ hiraṇyagarbham āvāhayāmi |
oṁ bhūr bhuvas suvaḥ caturmukham āvāhayāmi |
brahmaṇe idam āsanam ||

East;

oṁ bhūḥ indram āvāhayāmi |
oṁ bhuvaḥ vajrinam āvāhayāmi |
oṁ suvaḥ śatakratu āvāhayāmi |
oṁ bhūr bhuvas suvaḥ śacipatim āvāhayāmi |
indrāya idam āsanam ||

South;

oṁ bhūḥ yamam āvāhayāmi |
oṁ bhuvaḥ vaivasvatam āvāhayāmi |
oṁ suvaḥ pitṛpatim āvāhayāmi |
oṁ bhūr bhuvas suvaḥ dharmarājam āvāhayāmi |
yamāya idam āsanam ||

West;

oṁ bhūḥ varuṇam āvāhayāmi |
oṁ bhuvaḥ pracetasam āvāhayāmi |
oṁ suvaḥ surūpiṇam āvāhayāmi |
oṁ bhūr bhuvas suvaḥ apāṃpatim āvāhayāmi |
varuṇāya idam āsanam ||

North;

oṁ bhūḥ somam āvāhayāmi |
oṁ bhuvaḥ indum āvāhayāmi |
oṁ suvaḥ niśākaram āvāhayāmi |
oṁ bhūr bhuvas suvaḥ oṣadhīśam āvāhayāmi |
somāya idam āsanam ||

**upacāra;**

brahmādibhyo namaḥ | arghyam | pādyam | ācamaniyam | snānam |

samastopacārān samarpayāmi ||

- ❖ Take the vessel with the seeds and mix a little milk in it:—

diśāṃ patīṃ namasyāmi sarva kāma phala pradān |
kurvantu saphalaṃ karma satata śubham ||

- ❖ Invite the four brahmins to chant oṣadhi sūktam:—

yā jātā oṣadhayo devebhyas triyugum purā |
mandhāmi babhrūṇā mahāgum śatan dhāmāni sapta ca ||

*The plants born three generations before the gods; of the seven brown ones; I celebrate the hundred & seven abodes.*

yāḥ phalinīr yā aphalā apuṣpā yāśca puṣpaṇīḥ |
bṛhaspati prasūtā stā no muñcatvagum hasaḥ ||

*The fruitful, the fruitless, the flowering and the flowerless herbs; Impelled by Brihaspati, may they all free us from tribulation.*

oṣadhayaḥ saṃ vadante somena saha rājñā |
yasmai karoti brāhmaṇ stagum rājan pārayāmasi ||

*The herbs hold converse with Soma their king saying; "The one for whom the brahmana prepares us, we, O King shall we liberate"*

- ❖ The with the following mantras sumangalīs place seeds in the pālikas, cover with sand and sprinkle water:—

oṁ brahmaṇe namaḥ | ayaṃ bīja avāpaḥ ||
oṁ indrāya namaḥ | ayaṃ bīja avāpaḥ ||
oṁ yamāya namaḥ | ayaṃ bīja avāpaḥ ||
oṁ varuṇāya namaḥ | ayaṃ bīja avāpaḥ ||
oṁ somāya namaḥ | ayaṃ bīja avāpaḥ ||

- ❖ Cover them with darbha or a cloth.
- ❖ They can be discarded on the fifth or the seventh day.



#  Pratisarbandhanam 

**Saṅkalpaḥ** — hariḥ oṁ tat sat śubhe śobhane muhūrte _________ nakṣatre _________ rāśau jātasya _________ śarmanaḥ mama putrasya śvaḥ kariṣyamāṇa _________ karmāṅgaṁ pratisarbandhana karma laghu-rūpena kariṣye ||

❖ Offer upacāras to the protective thread.

## Japa

ye devāḥ puras sadogni netrā rakṣohaṇas tenaḥ pāntu |
te no vantu tebhyo namastebhyaḥ svāhā ||
ye devāḥ dakṣiṇa sado yama netrā rakṣohaṇas tenaḥ pāntu |
te no vantu tebhyo namastebhyaḥ svāhā ||
ye devāḥ paścāt sadas savitra netrā rakṣohaṇas tenaḥ pāntu |
te no vantu tebhyo namastebhyaḥ svāhā ||
ye devāḥ uttaras sado varuṇa netrā rakṣohaṇas tenaḥ pāntu |
te no vantu tebhyo namastebhyaḥ svāhā ||
ye devāḥ upariṣado bṛhaspati netrā rakṣohaṇas tenaḥ pāntu |
te no vantu tebhyo namastebhyaḥ svāhā ||
agnaye rakṣoghne svāhā | yamāya rakṣoghne svāhā |
savitre rakṣoghne svāhā || varuṇāya rakṣoghne svāhā |
bṛhaspataye rakṣoghne svāhā ||

agnirāyuṣmāntsa vanaspatibhir āyuṣmān tena tvāyuṣā yuṣmantaṁ karomi
soma āyuṣmāntsa oṣadibhir āyuṣmān tena tvāyuṣā yuṣmantaṁ karomi |
yajña āyuṣmāntsa dakṣiṇābhir āyuṣmān tena tvāyuṣā yuṣmantaṁ karomi |
brahma āyuṣmat tad brāhmaṇair āyuṣmat tena tvāyuṣā yuṣmantaṁ karomi
devā āyuṣmantas te'mṛtenāyuṣmantas tena tvāyuṣā yuṣmantaṁ karomi |

❖ Tie the thread to his wrist with the following mantra:—

jitaṃ te dakṣiṇato vṛṣabha edhi havyaḥ |

indro jayāti na parā jayātā adhirāje rājasu rājayāti ||

*O Bull whom we invoke! You have conquered the region of Death ! Indra shall conquer, he shall not be conquered. Over-lord among kings shall he rule. [TS.2.4.14.44]*

❖ For women the thread is tied to the left wrist.



#  Agni-mukham 

## 1. Sthaṇḍila Nirmāṇam.

Where the fire is to be established an altar [sthaṇḍila] is to be prepared using rice flour. The dimensions should be one cubit square. If a kuṇḍā is being used then rice flour is sprinkled on the bottom of the pit.

## 2. Parisamūham.

The sthaṇḍila is to be smoothed down with the hand. (in a kuṇḍa the debris is cleared from the mekhalas (steps). All acts are done from left to right in the case of the Devas, and right to left in the case of the manes.

## 3. Rekhā Kriya.

Using the handle of the spoon draw three lines from West to East, and bisecting them from South to North. With the thumb and index finger of the right hand a pinch of earth is taken from the centre and cast towards the South-West.

## 4. Abhyukṣaṇam.

The sthaṇḍila is sprinkled with water using a flower

## 5. Agni-sthāpanam.

A few twigs are placed on the sthaṇḍile. The fire is kindled using a few camphor blocks in a copper dish, this is circled around the fire three times and then placed on top of the twigs on the sthaṇḍila.

candramā manaso jātaḥ | cakṣos-sūryo ajāyata |
mukhād indraś cāgniś ca | prāṇād vāyur ajāyata ||

*The Moon was created from His mind, and from His eye the Sun had birth.*
*From His mouth were Indra and Agni born, from His breath came the wind.*

oṃ bhūrbhuvassuvaḥ ________ nāma[2] agniṃ sthāpayāmi

Water and akṣata are sprinkled on the dish that was used to bring the fire.

## 6. Agnim Prajvalanam.

The fire is fed with some more small twigs.

## 7. Paristaraṇam.

Darbha grass in three or five layers is placed around the fire. In the East with the points to the North. In the South with the points to the East. In the West with the points to the North, and in the North with the points to the East.

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[2] The fire is named as per the saṁskāra: vivāha — *yojaka*; caturthi— *śikhi*; garbhadāna — *marutaḥ;* puṃsavana — *candra/pavamāna*; sīmanta — *maṅgala*; jātakarma — *pragalbha /prabalaḥ*; nāmakaraṇa — *pārthiva*; annaprāśana - *śuciḥ*; cauḷa — *sabhya*; godāna — *sūrya*; samavartana – *kṣaya*.

## 8. Pātra Sādhanam.

To the North of the fire on a layer of darbha grass arrange in pairs the vessels to be used. They are placed upside down; the spoons, ājyasthāli, prokṣaṇi pātra, praṇītā patra and the bunch of fuel 12 sticks tied with a piece of string.

## 9. Brahma Varaṇam.

On a seat to the South of the fire the Brāhmaṇa priest is asked to be seated.

asmin homa karmaṇi brahmāṇaṁ tvāṁ vṛṇe |

If no brāhma±a priest is available then a kûrca (bunch of darbha) or a flower is placed on the seat and Brahma is invoked;

oṁ khaṁ brahmaṇe namaḥ sakalārādhanai svarcitam ||

## 10. Prokṣaṇi pātra sādhanam

The prokṣaṇi pātra (vessel for sprinkling) is filled with water. Two pieces of darbha grass with their points in tact and about a span in length are used to purify the water. This water is then poured into the praṇīta patra and then refilled.

## 11. Praṇītā patre Varuṇa āvāhaṇam.

Akṣata and a flower is placed in the praṇīta patra and Varuṇa is invoked into it and worshipped.

oṃ varuṇāya namaḥ

## 12. ājya saṃskāra.

The ghee is purified in this manner. First check to see that there is no impure thing in the ghee. A pavitri made of two darbha blades is passed through it, the knot released and the pavitri is thrown into the fire. A few coals or burning sticks are removed from the fire and place to the South-east. The *ājyasthāli* (ghee vessel) is placed thereupon and a burning blade of darbha grass (or a stick) is waved around it. The *ājya* is then purified by showing the dhenu mudra. The coals are returned to the fire.

## 13. Sruk-sruvau Saṃskāra.

The sacrificial ladles are taken and heated in the fire. They are wiped down with darbha grass, reheated and then sprinkled with water. They are placed to the right.

## 14. Paridhi Paridadhānam.

Four pieces of wood a cubit in length are placed around the fire.

## 15. Parisiñcanam.

Water is sprinkled around the fire using a flower

South — oṃ adite'numanyasva
West — oṃ anumate'numanyasva
North — sarasvate'numanyasva
All sides — deva savitaḥ prasuva

*O Earth please allow me to obtain the kingdom. O Wife of the Deva, who willingly supports all actions allow me to obtain what I desire. O Sarasvati - goddess of speech, please allow me to obtain what I desire, O Savita who impels all beings, incite me to sacrifice.*

## 16. Agner Dhyanam.

Using the Agni bījam visualise Agni seated within your heart.

oṃ raṃ agnaye namaḥ

meṣāruḍham ca vakrāṅgam jātaveda samanvayam |
dvi-śīrṣaṃ sapta-hastaṃ tri-pādaṃ sapta-jihvakam
varadaṃ śakti-pāṇiṃ ca bibhrāṇām sruk-sruvau tathā ||
abhītidam carma-dharam vāme-cājya-dharaṃ kare ||

*I contemplate Lord Agni who rides upon a ram, whose limbs are twisted and who is endowed with omniscience, who has two heads, and seven arms, three feet and seven tongues, He shows us the gesture of munificence, and bears the shakti weapon and the two ladles, he shows us the gesture of protection and carries the vessel full of ghee.*

catvāri śṛṅgā trayo'sya pādā dve śīrṣe sapta hastāso'sya |
tridhā baddho vṛṣabho roravīti maho devo martyāgum āviveśa |
eṣa hi devaḥ pradiśo'nu sarvāḥ pūrvo hi jātassa u garbhe antaḥ |
sa vijāyamānassa janiṣyamāṇaḥ pratyaṅ mukhā stiṣṭhati viśvato-mukhaḥ ||
he agne prāṅ mukho deva mamābhimukho bhava ||

*The Great Deity Agni has come down to men and is attended by sacrifices, he has the four Vedas as His horns, the three svaras as his feet, Brahmodana and Pravargya are his two heads, the seven vedic meters are his seven hands. He is regulated by the Mantra, Kalpa and Brahmana; He is the bestower of fortune. He is sung with and without music by the hymns of the Rg, Yajus and Sama by the sacrificial priests such as the Hota. Self-resplendent Paramatma realised by the wise having been present in all quarters was born as Hiranyagarbha in the beginning of creation. He is the same Paramatma. He has been born as Devas, beasts etc; and will be born as such in future too. He is the indweller of the hearts of all beings, is the witness to all and the inciter of action. O Agni of divine splendor, please be seated in the eastern direction and be well disposed towards me.*

- Offer akṣata and flowers in the eight directions around the kuṇḍa —

| | |
|---|---|
| East | om agnaye namaḥ |
| South-east | om jātavedase |
| South | om sahojase |
| South-west | om ajirāprabhave |
| West | om vaiśvānarāya |
| North-west | om naryāpase |
| North | om panktirādhase |
| North-east | om visarpiṇe |
| Centre | om yajña puruṣāya |

## 17. Alankāram.

- Worship the regents of space situated around the fire by placing flowers in the respective directions.

| | |
|---|---|
| East | indrāya namaḥ |
| South-east | agnaye, namaḥ |
| South | yamāya, namaḥ |
| South-west | nirṛtaye namaḥ |
| West | varuṇāya, namaḥ |

North-west — vāyave, namaḥ
North — somāya, namaḥ
North-east — īśānāya namaḥ

## 18. Samidha dānam.

The yajamana stands and faces the brāhmin and says the following and then places the bundle of fuel upon the fire.

asmin homa karmaṇi brahman idhmam ādhāsye || ādhatsva! ||

## 19. āghāra.

Silently meditating on Prajapati offer a stream of ghee from the North-east to the South-east

oṃ prajāpataye svāhā | prajāpataye idaṃ na mama

Then a second stream to Indra from the South-west to the North-east.

oṃ indrāya svāhā | indrāya idaṃ na mama

## 20. ājya-bhāgam.

In the above manner offer two oblations. One to Agni and the other to Soma.

oṃ agnaye svāhā | agnaye idaṃ na mama
om somāya svāhā | somāya idam na mama

## 21. Vyāhṛti Homaḥ.

To the South; — om bhūssvāhā | agnaye idam na mama |
To the North: — oṃ bhuvassvāhā | vāyave ida na mama
Centre; — om suvassvāhā | sūryāya idam na mama

## 22. Prāyaścitta homam

asmin ________ homa karmaṇi saṅkalpa prabhṛti etat kṣaṇ paryantam madhye saṁbhāvita samasta doṣa prāyaścittārthaṁ sarva prāyaścittaṁ hoṣyāmi |

Om bhūr-bhuvas-suvas-svahā — prajāpataye idam na mama.

## 23. Pradhāna Homa

Now proceed with the principle oblations

# Uttarāṅgam

*Conclusion*

prajāpate na tvad etānyanyo viśvā jātāni pari tā babhūva | yat kāmas te juhumas tanno astu vayagum syāma patayo rayīṇāgum svāhā || prajāpataya idam na mama ||

*O Lord of Beings, you alone can comprehend all these created forms, and none beside you. Grant us our heart's desire when we invoke you, may we become the lords of rich possessions. (VS. 10;20)*

om bhūssvāhā | agnaye idam na mama |

*Om to the material plane All Hail!*

oṃ bhuvassvāhā | vāyave ida na mama

*Om to the Astral realm All Hail!*

om suvassvāhā | sūryāya idam na mama

*Om to the transcendental realm All Hail!*

yad asya karmaṇo 'tyarīricaṃ yad vā nyūnam ihākaram | agniṣṭat sviṣṭa-kṛd vidvān sarvaguṁ sviṣṭaguṁ suhutam karotu svāhā | agnaye sviṣṭakṛtedam na mama |

*Whatever there has been done that is superfluous or deficient in this sacrifice, you know it all, please accept it as complete O Agni Svistakrta.*

## 24. Paridhi pariharaṇam;

❖ Offer the paridhis into the fire after having dipped them in ghee; the middle one first followed by the three others.

## 25. Samsrāva Homaḥ

❖ Fill the sruva with ghee then cover with the sruk then offer a continuous stream of ghee;

svāhā | vasubhyo rudrebhya āditebhyaḥ saṃsrāva bhāgebhyaḥ idam na mama |

*All Hail! To the Vaus, the Rudras and the Adityas I offer this oblation.*

om bhūr-bhuvas-suvas-svāhā | prajāpataye idam na mama |

*To The Physical, Mental and Spiritual realms All Hail, to the Lord of Creation I make this offering.*

# Prāyaścitta

*Atonement*

**Saṅkalpaḥ** — oṃ pūrvokta guṇa viśeṣeṇa visiṣṭhāyāṃ asyāṃ śubha tithau bhagavad ājñayā bhagavad kaiṅkarya rūpeṇa asmin ________ homa karmaṇi avijñāta prāyaścitta ādīni kariṣye ||

*On this auspicious day characterized by the afore mentioned Astrological parameters, with the sanction of the Supreme Person and as service to Him alone , in this rite of ................ I shall now make the atonement offerings.*

anājñātaṃ yad ajñātaṃ yājñasya kriyate mithu | agne tadasya kalpaya tvaguṁ hi vettha yathā tathagass svāhā || agnayedam na mama ||

*Whatever error I may have committed in this sacrifice, knowingly or unknowingly, O Agni you know full well, please amend it and make it perfect. (TB.3.7.11.5.)*

puruṣa sammito yajño yajñaḥ puruṣa sammitaḥ | agne tadasya kalpaya tvaguṁ hi vettha yathā tathagass svāhā || agnayedam na mama ||

*The Supreme Lord is coequal with Sacrifice, the Sacrifice is coequal with the Lord. O Agni you know full well, please amend it and make it perfect. (TB.3.7.11.5)*

yat pākatra manasā dīna dakṣā na | yajñasya manvate martāsaḥ |
agniṣṭad hotā kratu-vid vijānan yajiṣṭho devāguṁ kratuśo yajāti svāhā ||
agnayedam na mama ||

*Since we humans of feeble energies, with immature minds, are unacquainted with the correct procedure of sacrifice, may the Mystic Fire who is skilled in the rites, well knowing all that is to be done, the best offerer, offer worship (on our behalf) according to fit season. (RV.10.2.5a)*

om bhūssvāhā | agnaye idam na mama ||
oṃ bhuvassvāhā | vāyave ida na mama ||
om suvassvāhā | sūryāya idam na mama ||

**Saṅkalpaḥ** — asmin homa karmaṇi madhye saṃbhāvita samasta doṣa prāyaścittārthaṃ sarva prāyaścittam hoṣyāmi

*For all shortcomings that occurred during the course of this sacrifice I now offer final atonement and expiation.*

om bhūr-bhuvas-suvas-svāhā | prajāpataye idam na mama ||
*Om To the physical, mental and transcendental realms All Hail!*

om śrīviṣṇave-svāhā | viṣṇave paramātmane idam na mama ||
*Om, To the Omnipresent Lord All Hail!*

oṃ rudrāya paśupataye svāhā | rudrāya paśupataye idaṃ na mama ||
*Om, To the Destroyer, the Lord of all beings, All Hail!*

## Pūrṇahuti

*Final Offering*

**Saṅkalpaḥ** — oṃ pūrvokta guṇa viśeṣeṇa visiṣṭhāyāṃ asyāṃ śubha tithau bhagavad ājñayā bhagavad kaiṅkarya rūpeṇa asmin ________ homa karmaṇaḥ saṃpūrṇa phala prāptyārthaṃ ________ nāmāgnau pūrṇāhutiṃ hoṣyāmi | tadanantaraṃ sāṅgata siddhyarthaṃ vāsordhārāṃ hoṣyāmi ||

*On this auspicious day characterized by the afore mentioned Astrological parameters, with the sanction of the Supreme Person and as service to Him alone , in this rite of ................ in the fire named ................ I shall make the final offering. Thereafter I shall, for the success of the ritual make the offering called vasordhara.*

oṃ pūrṇāhutiṃ uttamāṃ juhoti | sarvaṃ vai pūrṇā-hutiḥ | sarvam evāpnoti | atho iyaṃ vai pūrṇā-hutiḥ | asyām eva prati-tiṣṭhati svāhā || agnaye vauṣaṭh ||

*He sacrifices the best of final oblations; Totality is the final oblation; through that everything is obtained ; therefore is this, that final oblation; in this is it established.*

# Vasordhāra Homaḥ

oṃ sapta̱ te̍ agne sa̱midha̍s sa̱pta ji̱hvās sapta ṛ̍ṣa̱yaḥ sapta̱ dhāma̍ pri̱yāṇi̍ |
sa̱pta hotrā̎ sapta̱-dhā tvā̍ ya̱ja̱nti̱ sa̱pta yoni̱r āpṛ̍ṇasva ghṛ̱te̱na̱ svāhā̎ ||
agnaye saptavatedaṃ na mama ||

*Seven are your faggots O Agni, seven your tongues, seven the seers and seven the beloved locations. Seven are the priests that oblate to you, seven are the sources, with this oblation of ghee grant us protection.* (KYV. 1.5.3.2)

# Prāṇāyāma & Pariśecanam

adi̱te̍'nvamaga̱ss sthāḥ | anuma̱te̍'nvamagass sthāḥ |
sara̍sva̱te'nva̍magass sthāḥ | deva̍ savi̱taḥ prāsā̍vīḥ ||

*Aditi has granted us permission, Anumati has granted permission. Sarasvati has granted permission, Deva Savita has impelled us.*

❖ Valediction of Varuna from the pranita patra

varuṇāya namaḥ sakala arādhanai svarcitam | yathā-sthānam ….
*O Varuna I offer you all my homage, please depart where you will, for Glory, well-being and the hope that you will return.*

❖ Pouring out of the water

prācyā̎ṁ di̱śī de̱vā ṛ̱tvijo̍ mārjayantām ||
*In the eastern quarter may the gods, the priests make me bright.*

dakṣi̍ṇasya di̱śī māsā̎ḥ pi̱taro̍ mārjayantām ||
*In the southern quarter may the months, the manes make me illustrious.*

pratīcyā̎ṁ di̱śī gṛ̱hāḥ paśavo̍ mārjayantām ||
*In the western quarter may the houses, the cattle make me illustrious.*

udīcyā̎ṁ di̱śyāpa̱ oṣa̍dhayo̱ mārjayantām ||
*In the northern quarter may the waters, the plants, the trees make me illustrious.*

ūrdhvāyā̎ṁ di̱śī ya̱jña sa̍ṁva̱tsaro ya̱jña-patir mārjayantām ||
*In the zenith may the sacrifice, the year, the Lord of Sacrifice make me illustrious.*

oṁ va̱iśvā̱na̱rā̍ya vi̱dmahe̍ | lālī̱lā̍ya dhīmahi | tanno̍ agniḥ praco̱dayā̎t ||

*We cognize the Mystic Fire within the soul of all beings, may that Illuminator enlighten us.*

# Homage to Agni

agne̱ naya̍ supathā̎ rāye a̱smān viśvā̍ni deva va̱yunā̍ni vi̱dvan |
yu̱yo̱dhya̱smaj-ju̍hurā̱ṇam eno̱ bhūyi̍ṣṭhānte̱ nama̍ uktim vidhema ||
oṁ agnaye namaḥ agniṁ ātmanyudvāsayāmi ||

*O Refulgent Agni you possess all kinds of knowledge and are therefore wise. Lead us in a goodly path to the wealth of Beatitude. Keep away from us corrupting sin which stands in the way of our attainment. We offer you many salutations.*
*Om Obeisance to Agni - I return you to your place within my heart*

## Prārthana

namaste gārhapatyāya namaste dakṣiṇāgnaye |
nama āhavanīyāya mahā vedyāi namo namaḥ ||

*Reverence to the Garhapatya fire , reverence to the dakshina fire. Reverence to the Ahavaniya fire and to the Main Altar I pay repeated reverence.*

kāṇḍa dvaya upapādhyāya karma brahma svarūpiṇam |
svarga apavarga rūpāya yajñeśāya namo namaḥ ||

*I pay my obeisances to the Lord of Sacrifices who is manifest in the form of the twin divisions of the Vedas relating to Action (karma-kanda) and to Knowledge (Brahma-kanda) which are the causes of heaven and liberation respectively.*

yajñeśācyuta govinda mādhava anata keśava |
kṛṣṇa viṣṇo hṛṣīkeśa vāsudeva namo'stu te ||

*Salutations to you O Krishna, the Lord of Sacrifice, The All-pervading One, the Lord-of-the-senses, the Eternal One, the Consort of Lakshmi, the Indweller, and Lord of the Universe.*

mantra hīnaṃ kriya hīnaṃ bhakti hīnaṃ hutāśana |
yad hutaṃ tu mayā deva paripūrṇaṃ tad astu te ||

*Deficient as this sacrifice is in formulae, methodology and devotion O Agni! Whatever I have offered my Lord, let it be acceptable to you.*

prāyaścitta anya śeṣāṇi tapaḥ karmātma kāni vai |
yāni teṣām aśeṣāṇāṃ kṛṣṇa anusmaraṇaṃ param ||

*There is no other expiation in austerities and other actions whereby everything that is deficient becomes whole other than by the remembrance of the name of Krishna.*

yasya smṛtya cā nāmokta tapaḥ yajña kriyādiṣu |
nyūnam sampūrṇatām yāti sadyo vande tam acyutam ||

oṃ śrī kṛṣṇa kṛṣṇa kṛṣṇa



# Aupāsana Homa

❖ Wash the feet and do acamanam twice and then wear the pavitri.

Saṅkalpaḥ — oṃ pūrvokta guṇa viśeṣeṇa visiṣṭhāyāṃ asyāṃ śubha tithau bhagavad ājñayā bhagavad prītyārtham rūpeṇa prātar aupāsana homam karisye ||

*On this auspicious day characterized by the afore mentioned Astrological parameters, with the sanction of the Supreme Lord and in order to please him, I shall make the monring/evening oblation into the sacred fire.*

1. Parisecanam
2. Agni Dhyānam
3. Agni alaṅkāram
4. Parisecanam
5. The Oblations

| | |
|---|---|
| The Gṛhasta says to his wife; | hoṣyāmi |
| The wife answers; | juhudhi |

❖ The Gṛhasta takes a handful of rice in the left hand and sprinkles water on it with the right hand. He then takes half the quantity in the right hand and offers it with the first mantra allowing the rice to trickle through the fingers. The with the second mantra offer the remaining portion. Offer oblations of ghee with the remaining 4 mantras.

❖ [N.B. The two rice offerings should not be allowed to mix together in the fire.]

| | |
|---|---|
| Morning | oṁ sūryāya svāhā \| sūryāya idam na mama \|<br>om agnaye sviṣṭakṛte svāhā \| |
| Evening | oṃ agnaye svāhā \| agnaye idaṃ na mama \|\| |

| | |
|---|---|
| To the South; | om bhūssvāhā \| agnaye idaṁ na mama \|\| |
| To the North: | oṃ bhuvassvāhā \| vāyave idaṁ na mama \|\| |
| Centre; | om suvassvāhā \| sūryāya idaṁ na mama \|\| |

Om bhūr-bhuvas-suvas-svahā — prajāpataye idam na mama ||

6. Parisecanam;
7. Pūrṇā Huti; The final offering consists of a samit and two blades of darbha grass.

om śrī viṣṇave-svāhā | viṣṇave paramātmane idam na mama ||

8. Obeisance

❖ When the rice is all burnt the sacrificer rises and with folded palms salutes the fire;

agne naya supathā rāye asmān viśvāni deva vayunāni vidvan |
yuyodhyasmaj-juhurāṇam eno bhūyiṣṭhānte nama uktiṁ vidhema ||

*O Agni, lead us, along the auspicious path to prosperity, O God, who knowest all our deeds. Take away from us deceitful sins. We shall offer many prayers unto you.*

mantra hīnaṃ kriya hīnaṃ bhakti hīnaṃ hutāśana |
yad hutaṃ tu mayā deva paripūrṇaṃ tad astu te ||

*Deficient as this sacrifice is in formulae, methodology and devotion O Agni!*
*Whatever I have offered my Lord, let it be acceptable to thee.*

prāyaścitta anya śeṣāṇi tapaḥ karmātma kāni vai |
yāni teṣām aśeṣāṇāṃ kṛṣṇa anusmaraṇaṃ param ||

*There is no other expiation in austerities and other actions whereby everything that is deficient becomes whole other than by the remembrance of the name of Krishna.*

Oṃ śrī kṛṣṇa kṛṣṇa kṛṣṇa



#  Vicchinna-aupāsana agni Sandhānam 

- Wash hands and feet, acamanam, pavitri-dhāraṇan, akṣata-grahaṇam

anujñā

sarvebhyo śrī vaiṣṇavebhyo namaḥ — offer akṣata & dakṣiṇa to the brahmins

aśeṣa he pariṣat bhavat pāda mūle mayā samarpitāṃ imāṃ sauvarṇīm yatkiñcid dakṣiṇāṃ yathokta dakṣiṇātvena svīkṛtya, āvayoḥ vicchinna aupāsana agnisandhānaṃ kartuṃ yogyatā siddhirastviti bhavanto mahānto'nugṛhṇantu || tathāstu yogyatā siddhirastu.

śrīśaileśa dayāpātram dhībhaktyādi guṇārṇavam
yatindra pravaṇam vande ramyajāmātara munim

śuklāṃ baradharam -------- yasya dviradha vaktrād

**saṅkalpaṃ** — ...... asyāṃ śubha tithau śrībhagavadājñayā bhagavad kaiṅkarya rūpeṇa vicchinna aupāsanāgni sandhānaṃ kariṣye ||

- On behalf of the wife repeat saṅkalpa:—

āvayoḥ aupāsanāgnim ādhāsye vicchinna sandhānārthaṃ ||

kṛtañca .................

balamantra .........
sāttvika tyāgam ............

Agnimukham

## Pradhāna Homam

……… agnis-siddhyārthaṁ vyāhṛti homam kariṣye ।

❖ With the pradhāna darvi take ghee four times and offer with the vyahrtis

To the South; om bhūssvāhā । agnaye idam na mama ।
To the North: oṃ bhuvassvāhā । vāyave ida na mama
Centre; om suvassvāhā । sūryāya idam na mama

Om bhūr-bhuvas-suvas-svahā — prajāpataye idam na mama.

**saṅkalpaḥ** — hariḥ oṁ tatsat । ….. aneka kāla sāyaṁ prātar aupāsana akaraṇa prāyaścittārtham sarva prāyaścittaṁ hoṣyāmi ॥

❖ Offer 3 oblations with

anājñātaṃ yad ajñātaṃ yājñasya kriyate mithu । agne tadasya kalpaya tvaguṁ hi vettha yathā tathagass svāhā ॥agnayedam na mama ।

*Whatever error I may have committed in this sacrifice, knowingly or unknowingly, O Agni you know full well, please amend it and make it perfect. (TB.3.7.11.5.)*

puruṣa sammito yajño yajñaḥ puruṣa sammitaḥ । agne tadasya kalpaya tvaguṁ hi vettha yathā tathagass svāhā ॥ agnayedam na mama ।

*The Supreme Lord is coequal with Sacrifice, the Sacrifice is coequal with the Lord. O Agni you know full well, please amend it and make it perfect. (TB.3.7.11.5)*

yat pākatra manasā dīna dakṣā na । yajñasya manvate martāsaḥ ।
agniṣṭad hotā kratu-vid vijānan yajiṣṭho devāguṁ kratuśo yajāti svāhā ॥
agnayedam na mama ॥

*Since we humans of feeble energies, with immature minds, are unacquainted with the correct procedure of sacrifice, may the Mystic Fire who is skilled in the rites, well knowing all that is to be done, the best offerer, offer worship (on our behalf) according to fit season. (RV.10.2.5a)*

**Saṅkalpaḥ** — upavāsa vikalpena coditā ayāśca homaṁ kariṣye ॥

āyāścāgne 'syan abhiśastīśca satyam itva mayā asi । ayasā manasā dhṛto'yasā havyam ūhiṣe'yāno dhehi bheṣajagass svāhā । agne ayase idaṁ na mama ॥

*O Mystic Fire giver of refuge are you, irreproachable, in truth the refuge of the devotees. We meditate upon you in our minds, O Bearer-of-oblations, grant unto us healing remedies. (ApMB. 1.5.18)*

punastvā ''dityā rudrā vasavas samindhatām ।
punar brahmāṇo vasunītha yajñaiḥ ।

ghṛtena tvaṃ tanvaṁ vardhayasva |
satyās santu yajamānasya kāmās svāhā | agnaye vasunīthāyedaṁ ||

*Again let the Ādityas, Rudras, Vaus, and Brahmans with their rites kindle you, O blazing Agni; Wealth-bringer! May the offered ghee increase your body: May the Sacrificer's wishes come true.* (V.S. 12:44)

mano jyotir juṣatām ājyaṁ vicchinnaṁ yajñaguṁ-samimaṁ dadhātu |
yā iṣṭā uṣaso nimrucaśca tās sandadhāmi haviṣā ghṛtena svāhā || manase jyotiṣe idam na mama ||

yanma ātmano mindābhūd agnis tat punar āhār jātavedā vicarṣiṇis svāhā || agnaye jātāvedasa idaṁ na mama ||

punar agniś cakṣuradāt punar indro bṛhaspatiḥ | punar me aśvinā yuvaṁ cakṣur ādhattam akṣyos svāhā || agni indra bṛhaspatyaśvibhyām idam na mama ||

tantuṁ tanvan rajaso bhānum anvihi jyotiṣmataḥ patho rakṣadhiyā kṛtān |
anulbaṇaṁ vayata joguvāmapo manur bhava janayā daivyaṁ janaggas svāhā | agnaye tantumata idam na mama ||

**Saṅkalpaḥ** — asmin agni sandhāna homa karmaṇi madhye saṃbhāvita mantra tantra devatā viparyās nyūnātireka svarākṣara pada bhṛeṣa samasta doṣa prāyaścittārthaṃ sarva prāyaścittam hoṣyāmi ||

*For all shortcomings that occurred during the course of this reparation I now offer final atonement and expiation.*

om bhūssvāhā | agnaye idam na mama |
*Om to the material plane All Hail!*
oṃ bhuvassvāhā | vāyave ida na mama
*Om to the Astral realm All Hail!*
om suvassvāhā | sūryāya idam na mama
*Om to the transcendental realm All Hail!*

**Saṅkalpaḥ** — asmin agni sandhāna homa karmaṇi madhye saṃbhāvita samasta doṣa prāyaścittārthaṃ sarva prāyaścittam hoṣyāmi

*For all shortcomings that occurred during the course of this reparation I now offer final atonement and expiation.*

anājñātaṃ yad ajñātaṃ yājñasya kriyate mithu | agne tadasya kalpaya tvaguṁ hi vettha yathā tathagass svāhā ||agnayedam na mama |

*Whatever error I may have committed in this sacrifice, knowingly or unknowingly, O Agni you know full well, please amend it and make it perfect. (TB.3.7.11.5.)*

puruṣa sammito yajño yajñaḥ puruṣa sammitaḥ | agne tadasya kalpaya tvaguṁ hi vettha yathā tathagass svāhā || agnayedam na mama |

*The Supreme Lord is coequal with Sacrifice, the Sacrifice is coequal with the Lord. O Agni you know full well, please amend it and make it perfect. (TB.3.7.11.5)*

yat pākatra manasā dīna dakṣā na | yajñasya manvate martāsaḥ |

agni̱ṣṭad hotā̎ kra̱tu̱-vid vijā̱nan yaji̍ṣṭho de̱vāguṁ kra̱tu̱śo ya̍jāti̱ svāhā̎ ||
agnayedam na mama ||

*Since we humans of feeble energies, with immature minds, are unacquainted with the correct procedure of sacrifice, may the Mystic Fire who is skilled in the rites, well knowing all that is to be done, the best offerer, offer worship (on our behalf) according to fit season. (RV.10.2.5a)*

i̱maṃ me̍ varu̱ṇa śrudhī̱ hava̍m a̱dyāca̍ mṛ̱ḍaya |
tvām a̍va̱syurāca̍ke svāhā̎ || varuṇāyedam na mama ||

*O Lord Varuna listen now to my invocation. Be gracious even now. I approach you seeking your protection.*

tat tvā̍ yāmi̱ brahma̍ṇā̱ vanda̍ mānas ta̱dā śā̎ste̱ yaja̍māno ha̱virbhi̍ḥ |
ahe̍ḍamāno varu̱ṇe̱ha bo̱dhyuru̍śaguṁ sa̱ mā na̱ āyu̱ḥ pramoṣīs svāhā̎ |
varuṇāyedam na mama ||

*O Varuna! Praised by Vedic hymns, may I reach your refuge for which I long, through these oblations. I offer you abundant praise, withhold your anger now and enlighten us. Hail! ( RV 4.1.5 TS 2.5.12.3)*

tvanno̍ agne̱ varu̍ṇasya vi̱dvān de̱va̱sya he̱ḍo 'va̍yāsi siṣṭhāḥ | yaji̍ṣṭho vahni tama̱ś-śośucā̱no̱ viśvā̱ dveṣāgu̍ṁsi pramu̍m ugdhya̱smat svāhā̎ | agni-varuṇābhyām idam na mama ||

*O Agni! Mollify the anger of the gods and Lord Varuna. The Most Worshipful, the Best-Conveyer, the Most-Resplendent as you are, With these oblations we express our gratitude; turn away from us all them that hate us. Hail! (RV 4.1.4 TS 2.5.12.3)*

sa tvanno̍ agne 'va̱mo bhava̍o̱ti ne̍di̱ṣṭho a̱sya u̱ṣa̱so̱ vyu̍ṣṭau | ava̍yakṣva no̱ varu̍ṇaguṁ rarā̱ṇo̱ vī̱hi mṛ̍ḍī̱kaguṁ su̱havo̍ na edhi svāhā̎ | agni-varuṇābhyām idam na mama ||

*O Agni! Foremost amongst the gods, protect us at dawn and during the day and night. May we never be hindered, grant us ever expanding happiness, O you who are easily invoked. Hail! This is an offering to Agni and Varuna.*

tvam a̍gne a̱yāsya̱ yāsa̱n mana̍sā hi̱taḥ | a̱yāsan ha̱vyam ū̍hiṣe̱ yāno dhehi bheṣajaggas-svāhā̎ | agni-ayase idam na mama ||

*O Agni! You are our refuge and mental solace. O Bearer-of-oblations, vouchsafe to us healing remedies. Hail! This is an offering to Agni. (TB 2.4.1.9)*

om bhūssvāhā | agnaye idam na mama |
oṃ bhuvassvāhā | vāyave ida na mama
om suvassvāhā | sūryāya idam na mama
om bhūr-bhuvas-suvas-svāhā | prajāpataye idam na mama |
om śrīviṣṇave-svāhā | viṣṇave paramātmane idam na mama |
oṃ rudrāya paśupataye svāhā | rudrāya paśupataye idaṃ na mama

## Prāṇāyāma & Pariśecanam

adi̱te'nva̍magass sthāḥ | anuma̱te'nva̍magass sthāḥ |
sara̍sva̱te'nva̍magass sthāḥ | deva̍ savi̱taḥ prāsā̍vīḥ ||

*Aditi has granted us permission, Anumati has granted permission. Sarasvati has granted permission, Deva Savita has impelled us.*

## Vasordhāra Homaḥ

oṃ sapta te agne samidhas sapta jihvās sapta ṛṣayaḥ sapta dhāma priyāṇi |
sapta hotrā sapta-dhā tvā yajanti sapta yonir āpṛṇasva ghṛtena svāhā ||
agnaye saptavatedaṃ na mama ||

*Seven are your faggots O Agni, seven your tongues, seven the seers and seven the beloved locations. Seven are the priests that oblate to you, seven are the sources, with this oblation of ghee grant us protection.* (KYV. 1.5.3.2)

## Hiraṇya-dānam

saṅkalpaḥ — hariḥ oṁ tatsat | ….. aneka kāla sāyaṁ prātar aupāsana akaraṇa prāyaścittārtham homa dravya dānaṁ yat kiñcit hiraṇyadānam ca nānā gotrebhyo brāhmaṇebhyas tebhyas tebhyas sampradade | namaḥ | na mama ||



#  Puṁsavana 

**saṁkalpaḥ** — evaṁ śubha tithau yajamāna sahita yajamānasya gotrodbhavasya ________ nāmadheyasya, bhagavad ājñayā bhagavad kainkarya rupeṇa mama āyuṣya abhi-vṛdhy-artham asyām mama bhāryāyām janiṣyamāna garbhasya puṁ rūpatā prāpti-artham, garbhastha piṇḍa śuddhy-artham, pumsavana ākhyam karma kariṣyamāṇaḥ tathā ādau śuddhy-artham saha svasti-vācanaṁ kariṣye ǀ

*Hari om Tat Sat.................... with the sanction of the Supreme Lord and as service to Him, (in order to redress all my wrong doings and to please the Supreme Lord) on this auspicious day, in order to improve my life, I perform the Pumsava Sacrament on my wife by the name of ........................ in order to sanctify the foetus and to pray for the birth of a son.*

- pūrvāṅgam

## Agni-mukham

hariḥ oṁ tat-sat ǀ ………… evam guṇādi śubha tithau:—
mama patnyāḥ prathama garbha samskāra dvāra sarva garbha saṁskāra artham puṁsavana homam kariṣye ǀ

*On this auspicious day, characterized by the afore mentioned Astrological parameters, with the sanction of the Supreme Person and as service to Him, (in order to redress all my wrong doings and to please the Supreme Lord), I consecrate my wife's first pregnancy and through it all the subsequent ones through this Pumsavana Sacrifice.*

oṁ bhūrbhuvas-suvaḥ maṅgala nāma agnim āvāhayāmi sthāpayāmi ǀ
oṁ maṅgala nāma agnaye namaḥ ǀ supratiṣṭho varado bhava ǁ

- Establish the aupāsana agni
- Perform all the preliminary rites of the fire sacrifice.
- Perform the aghāra & ājyabhāga.
- Prepare the shoot of the banyan tree with a newly washed cloth.

## Pradhāna Homaḥ

dhātā dadātu nau rayiṁ īśāno jagatas-patiḥ ǀ
sa naḥ pūrvena vāvanat svāhā ǀ dhātredaṁ na mama ǁ 1 ǁ

*May God the Creator give us wealth, The Lord, the ruler of the Universe; may He favour us in full.*

dhātā prajāyāḥ uta rāya īśase dhātedaṁ viśvaṁ bhuvanaṁ jajāna ǀ
dhātā putraṁ yajamānāya dātā u havyaṁ ghṛtavad videma svāhā ǁ
dhātredaṁ ǁ

*God is the Lord of offspring and of wealth, God created all this world.*
*God gives a son to the sacrificer; to Him let us offer the oblation rich in ghee.*

dhātā dadātu nau rayiṁ prācīṁ jīvātum akṣitām |
vayaṁ devasya dhīmahi sumatiguṁ satya rādhasas svāhā || dhātredaṁ ||

*May God grant us wealth; Life in days to come unfailing .*
*May we obtain the favour of God whose gifts are true.*

dhātā dadātu dāśeṣu vasūni prajā kāmāya mīḍuṣe dureṇo | tasmai devā amṛtās saṁvyayantāṁ viśve-devāso'ditis sajoṣās svāhā || dhātredaṁ ||

*May Dhata give wealth to the giver, desiring offspring, generous in his home. May all the learned persons, the harmonious forces of nature and the wise persons grant him complete happiness.*
*(T.S. iii; 3;11; 2.3. and A.V. vii; 17)*

yas tvā hṛdā kīriṇā manyamāno'martyaṁ martyaḥ johavīmi | jātavedo yaśo asmāsu dhehi prajābhir agne'mṛtatvam aśyāguṁ svāhā || agnaye putravat idaṁ na mama ||

*I a mortal who deem you immortal call on you with a prayerful heart. Upon us O Wise One, bestow glory, O Agni through offspring may I attain immortality.*

yas tvaiguṁ sukṛte jātavedaḥ ulokaguṁ agne kṛṇavas-syonam | aśvinaguṁ suputriṇaṁ vīravantam gomantaguṁ rayiṁ naśate svasti svāhā || agnaye putravata idaṁ na mama ||

*O Mystic Fire source of Revelation, you make for the virtuous a pleasant world, Bestowing peace, prosperity, wealth, good children, heroes and cattle, well-being and fortune.*

tve suputra śavaso'vṛtran kāma kātayaḥ | na tvām indra atiricyate svāhā || indrāya putriṇa idam na mama ||

*To you O Strong Son they turn who have desires to be fulfilled. None excelleth you O Indra.*

uktha ukthe somaḥ indraṁ mamāda nīthe nīthe maghavānaguṁ sutāsaḥ |
yadīguṁ sabādhaḥ pitaraṁ na putrās samāna dakṣā avase havaṁ te svāhā || indrāya putriṇa idam na mama ||

*At each & every chant the Soma brings delight to Indra the Bountiful. They chant in unison with equal force, imploring his aid, like sons a father. (TS. 1.4.46. a - d)*

- Jayādi homam
- Press nyagrodha shoot tie in corner of the sari. Seat the wife to the east of the fire, cover her with the sari and squeeze the juice onto the right thumb and give her to sniff into her right nostril.

pugumsavanam asi

- Perform abhyudayam and agni upasthānam.



# Sīmantam



aśeṣa + svīkṛtya ________ nakṣatre ________ rāśau jātāyāḥ ________ nāmnyāḥ asyāḥ mama dharma-patnyāḥ sīmantonnayana karma kartum yogyatā siddhim anugrahāṇa ।

**saṁkalpaḥ**; hariḥ oṁ tatsat । govinda x 3 ……. bhagavad ājñayā bhagavad kainkarya rūpeṇa ________ nakṣatre ________ rāśau jātāṁ ________ nāmnīṁ mama dharma patnīṁ sīmantonnayana karmaṇā saṁskariṣyāmi ॥

*On this auspicious day, characterized by the afore mentioned Astrological parameters, with the sanction of the Supreme Person and as service to Him, I now perform the sacrament of Simantam for unproblematic birth for my wife ..................... born in the rashi of ................ and the asterism of ..........................*

## Agni-mukham

- establish aupasana agni.
- perform rites up to ajyabhaga.
- Pradhana homa same as for Pumsavana
- The wife sits to the west of the fire facing east.
- With the following mantra take the porcupine quill in a bunch of mango leaves and trace a line from the wife's navel over her head then discard it behind her.

oṁ bhūrbhuvas-suvaḥ

rākām ahagum suhavāgum suṣṭutī huve śṛṇotu naḥ subhagā bodhat-utmanā । sīvyatvapas-sūcyā acchidyamānayā dadātu vīragum śatadāyam ukthyam ॥

*O Cosmic Mother, easy to invoke, I invoke with fair praise; may you O Fortunate One, hear us and be aware of us. With a needle that breaks not may she sew her task; may she us give a hero, whose inheritance is a hundred, worthy of song.*

yasaste rāke sumatayas supeśasaḥ yābhiḥ dadāsi dāśuṣe vasūni ।

tābhir no'dya sumanāḥ upāgahi sahasra poṣagum subhage rarāṇāḥ ॥

*The fair thoughts of yours, O Cosmic Mother, whereby you're wont to give wealth to those who are generous, with those thoughts today come to us in kindliness, granting, O fortunate one, a thousandfold prosperity. (T.S. iii;11.5)*

- Touch water.
- The husband commands the musician to play the vina.

soma eva no rajetyāhu brahmaṇīḥ prajāḥ ।
vivṛtta cakrā āsīnās tīreṇa kāverī tava ॥

*The Principle of Divine Bliss alone is our King, thus say the people who are spiritually inclined, of vast and settled dominion, dwelling near your banks O Kaveri.*

- ❖ He ties barley sprouts to the hair of the wife and she remains silent until the stars appear. The couple then go towards the east or the north, touch a calf while saying the vyahrtis and then she breaks her silence.

##  Jāta-karma 

hariḥ oṁ tat-sat । ………… evam guṇādi śubha tithau:—
mama jātaṁ kumāraṁ jātakarmaṇā saṁskariṣyāmi ।

*Harih om tatsat. Govinda, Govinda, Govinda, .................... on this auspicious day with the sanction of the Supreme Lord and in His service alone, I shall now perform the sacrament of Nativity for this new-born child.*

- ❖pūrvāṅgam
- ❖Puṇyāha vācanam
- ❖The father strokes the child from head to foot with the Vatsapri hymn.

divaspari prathamam jajñe agnir asmat dvitīyaṁ parijātavedaḥ ।
tṛtīyam apsu nṛmaṇāḥ ajasram indhān enaṁ jarate svādhīḥ ॥

*Agni was first born above the Sky, As Jatavedas -He-who-knoweth-all he was born the second time amongst us; thirdly the Friend-of-mankind was born in the waters. The sage praises him The Eternal, as he kindles him.*

vidmā te agne tredhā trayāṇi vidmā te sadma vibhṛtaṁ purutrā ।
vidmā te nāma paramaṁ guhāyat vidmā taṁ utsaṁ yata ājagantha ॥

*O Agni! We know your threefold power in these three places, we know your forms in many places divided. We know what your secret name supreme is. We know the source whence you have come.*

samudraṁ tvā nṛmano'psvantaḥ nṛcakṣāḥ īdhe divo'gne ūdhan ।
tṛtīye tvā rajasi tasthivāguṁ samṛtasya yonau mahiṣāḥ ahinvan ॥

*The well-disposed Lord of Beings kindled you in the ocean in the midst of the waters, in the centre of the heavens, O Agni, He-who-gazeth-on-men lit you. There standing in the third region, In the birth place of Cosmic Law, the Maruts magnify you.*

akrandad agni stanayan iva dyauḥ kṣāmārorihat vīrūdhas samañcan ।
sadyo jajñāno vīhimiddhau akhyadā rodasi bhānunā bhātyantaḥ ॥

*Agni cries out, like the heavens thundering, he licks the earth burning the plants; as soon as generated he shone aflame, he lightened heaven and earth with his splendor.*

uśik pāvako'ratis sumedhā marteṣvagnir amṛto nidhāyi ।
iyarti dhūmam aruṣaṁ bharibhratucchukreṇa śociṣā dyām inakṣan ॥

*Eager, Purifying, the Envoy, the Wise-one, Agni the Immortal, has been established among men; he bears and emits ruddy smoke; the sky he reaches with his pure radiance.*

viśvasya ketur bhuvanasya garbham ā rodasi apṛṇāj jāyamānaḥ ।

vīḍuñ cid-adrim abhinat parāyañ janā yad agnim ayajanta pañca ||

*Germ of the universe, the manifester of all creation (as the Sun), he sprang to life and filled the heaven and the earth. Even the firm cloud he cleft when passing over, when the five peoples sacrificed to Agni.*

śrīṇām udāro dharuṇo rayīṇāṁ manīṣāṇām prāpaṇas soma gopāḥ |
vasos sūnus sahaso'psurājā vibhātyagre uṣasāmidhānaḥ ||

*The Spring of Glories and support of riches, inspirer of thoughts, guardian of the Soma, son of the bright One, of strength, A king resplendent within the waters, kindled before the dawns.*

yaste adya kṛṇvat bhadra śoce'pūpaṁ deva ghṛtavan tam agne |
pra taṁ naya prataraṁ vasyo acchābhi sumnaṁ deva-bhaktaṁ yaviṣṭha ||

*He who first makes for you today, O You-of-wonderous-radiance, a cake rich in ghee, O God Agni; do you lead him ever on to higher fortune, to bliss bestowed by the Gods, O you Most-youthful.*

ā taṁ bhaja sauśravaseṣvagne uktha uktha ābhaja śasyamāne |
priyas sūrye priyo agnā bhavāt yuñjātena bhinadad ujjanitvaiḥ ||

*Endow him O Agni with a share of glory, at every song of praise sung forth enrich him. Dear let him be to Surya, dear to Agni; Preeminent with son and with son's children.*

tvām agne yajamānā anudyūn viśvā vasu dadhire vāryāṇi |
tvayā saha draviṇam icchamānā vrajaṁ gomantam uśijo vivavruḥ ||

*While, O Agni, day by day men worship you, and attain all the prosperity they desire. Allied with you, eager and craving prosperity, they revealed the shed rich in cattle.*

dṛśāno rukmaḥ urvyā vyadyaut durmarṣam āyuḥ śriye rucānaḥ |
agnir amṛto'bhavat vayobhir yad enaṁ dyaur ajanayat suretāḥ ||

*Shining like gold, he hath become widely resplendent, for glory shining with immortal life; Agni became immortal in his strength, what time prolific Dyaus begat him. (TS. IV;2;2 RV. X;45. VS. XII 18-29.)*

- The father takes the child into his lap;

asminna ahaṁ sahasraṁ puṣyāmi edhamānas sve vaśe ||

*May I increase (my line) through this child and nourish a thousand in my home. Brh.U.6.4.23*

- He smells the child's head and whispers a nakshatra name into his right ear.

aṅgād aṅgāt saṁbhavasi hṛdayāt adhijāyase |
ātmā vai putra nāmāsi sa jīva śaradaś śatam ||
aśmā bhava paraśur bhava hiraṇyam astṛtaṁ bhava |
paśūnāṁ tvāṁ hiṅkāreṇa abhijighrāmi ________ śarman! ||

*From limb by limb are you produced; out of the heart you are born.*
*You indeed are the self (atma) called son; so live for a hundred autumns.*
*Be (as firm as ) a stone, be (as sharp as) an axe, be (as pure as) imperishable gold.*
*With the sound of "him" I smell you........................*

- Mix honey and ghee together, tie a piece of darbha grass around a gold coin and feed the child after each of the following mantras.

medhāṁ te devas savitā medhāṁ devī sarasvati ।
medhāṁ te aśvinau devā vādhatāṁ puṣkara srajā ॥

*May the Lord Savita grant you intelligence, so may Sarasvati.*
*May the Ashvins , wearing garlands of lotus, grant you intelligence.*

tvayi medhāṃ tvayi prajāṃ tvayyagnis tejo dadhātu
tvayi medhāṃ tvayi prajāṃ tvayīndra indriyaṃ dadhātu
tvayi medhāṃ tvayi prajāṃ tvayi sūryo bhrājo dadhātu

*May Agni bestow on you intelligence, progeny, and splendour.*
*May Indra bestow on you intelligence, progeny and strength.*
*May Surya bestow on you intelligence, progeny and radiance.*

❖The child is then bathed with the following prayer.

kṣetriyai tvā nirṛtyai tvā druho mucāmi varuṇasya pāśāt ।
anāgasaṁ brahmaṇe tvā karomi śivete dyāvā pṛthivī ubhe ime ॥

*From chronic disease, from destruction, from wile, from Varuna's fetter I release you. I make you guiltless before Brahman; may both Heaven and Earth be kind towards you.*

śante agnas sahadbhir astu śaṁ dyāvā pṛthivī sahauṣadībhiḥ ।
śam antarikṣaṁ saha vātena te śan te catasraḥ pradiśo bhavantu ॥

*May Agni together with the waters bring you bliss, Heaven and Earth together with the herbs; may the Air together with the Wind bring you happiness, may the four quarters of the Heaven bring you bliss.*

yā devīś catasraḥ pradiśo vata patnīr abhisuryo vicaṣṭe ।
tāsāṁ tvā jarasaḥ ādadhāmi prayakṣma etu nirṛtiṁ parācaiḥ ॥

*Rightly have the gods released the Sun from darkness and from Rahu (the seizing demon) they have absolved him from guilt; thus I deliver this boy from chronic disease, from curse that comes from his kin, from wile and from Varuna's fetter.*

amoci yakṣmāt duritāt avartyai druho pāśāt nirṛtyai ca udamoci ।
ahāḥ avartya vidat syonam apyabhūt bhadre sukṛtasya loke ॥

*I deliver you from ill-health, from sins, from distress, from hostility; and from misfortune too I deliver you. For days may you never know distress, may happiness and fortune be yours and the realm of virtuous action. (TB.2.5.6.2)*

sūrya mṛtaṁ tamasā grāhyo yat devā amuñcan asṛjan vyenasaḥ ।
evam aham imaṁ kṣetriyāt jāmiśaguṁ sāt druho muñcāmi varuṇasya pāśāt ॥

*The light of knowledge dispels the darkness of ignorance which is the cause of so many maladies, this the learned describe. From sickness, poverty, calumny, malice and God's punishment for sins, do I free and save you. (TB.2.5.6.3 & AV.2.10.8)*

❖ Mix prshadajyam (ghee & curds) and give to taste while reciting:—

om bhūs-svāhā । bhuvas-svāhā । suvas-svāhā । oguṁ suvas-svāhā ॥

❖ Place the child in the mother's lap;

mā te kumāragum rakṣovadhīt mā dhenur atya-sāriṇī |
priyā dhanasya bhūtāḥ edhamānā sve gṛhe ||

*May no negative force do harm to your child, may no cow crush him.*
*May wealth come to him, may he live in prosperity in his own way.*

❖ Give him the right breast.

ayaṁ kumāraḥ jarāṁ dhayatu dīrgham āyuḥ |
yasmai tvaguṁ stana prāpyāya āyur varcaḥ yaśo balam ||

*May this boy suckle long life; may he reach old age. Let your breast be effusive for him, and may he obtain life, glory, renown, splendour and strength.*

❖ The father touches the ground with the following prayer;

yad bhūmeḥ hṛdayaṁ divi candramasi śritam |
tad urvi paśyam ahaṁ pautram aghaguṁ rudram ||

*I know That which is in the heart of the Earth, That which dwells in heaven, and in the nourishing Moon; O Lord of immortality, may I not weep in distress (falling to my lot ) through my sons.*

yat te susīme hṛdayaṁ vedāham tat prajāpatau |
vedāma tasya vayaṁ māhaṁ pautram aghaguṁ rudram ||

*You whose hair is well parted! I know your heart which is also in Prajapati (The Lord of Beings) of that immortality impart to us. May I not weep in distress (falling to my lot ) through my sons.*

Place the child on the ground.
nāmayati na rudati yatra vayaṁ vadāmasi yatra ca abhimṛśāmasi ||

*He does not suffer, he does not cry, when we speak to him and when we touch him.*

Place a water pot near his head.
āpas supteṣu jāgrata rakṣāguṁsi niritaḥ nudadhvam ||

*O Cosmic Forces in his sleep and in his waking protect him, drive away evil.*

## Agni-mukham

oṁ bhūrbhuvas-suvaḥ sūtaka nāma agnim āvāhayāmi sthāpayāmi |
oṁ sūtaka nāma agnaye namaḥ | supratiṣṭho varado bhava ||

❖Perform all the preliminary rites of the fire sacrifice.
Perform the aghara & ajyabhaga.
The oblation consists of mustard seeds and rice chaff offered in cupped hands.

**Sankalpam** — hariḥ oṁ tat-sat | ……….. evam guṇādi śubha tithau:— asya kumārasya jātakarmaṇi phali-karaṇa homaṁ kariṣye |
*On this auspicious day, characterized by the afore mentioned Astrological parameters, with the sanction of the Supreme Person and in order to please Him, I shall now offer the Phalikarana sacrifice.*

## Pradhāna Homaḥ

ayaṁ kaliṁ patayantaggas śvānam iva ud vṛddham । ajāṁ vāśitām iva marutaḥ paryādhvaggas svāhā svāhā svāhā ॥ marudbhya idam na mama ॥

*These forces of chaos, gathering around like a pack of dogs, like goats, bellowing, like cows in heat, may they be dissipated through the Powers of Thought.*

śaṇḍe rathaś śaṇḍikera ulūkhalaś cyavano naśyatāt itah । svāhā svāhā svāhā ॥ agnaye idam na mama ॥

*May the forces of chaos known as Shanda, Ratha, Shandikera, Ulukhala and Cyavana vanish from here.*

ayaś śaṇḍo marakaḥ upavīra ulūkhalaś cyavano naśyatāt itah । svāhā svāhā svāhā ॥ agnaye idam na mama ॥

*May the forces of chaos known as Shanda and Marka, Upavira, Shandikera, Ulukhala and Cyavana vanish from here.*

keṣiṇīś śvalomninī khajāpo'jopakāśinīḥ । apeta naśyatāt itah svāhā svāhā svāhā ॥ agnaye idam na mama ॥

*May the forces of chaos known as Kesini, Shvalomini, Khajapa, Ajopakashini and Apeta vanish from here.*

miśravāsasaḥ kauberikā rakṣo rājane presitāḥ grāmagum sajānayo gacchanti icchanto'paridā kṛtān svāhā svāhā svāhā ॥ agnaye idam na mama ॥

*The servants of Kubera, sent by the King of demons, all of one common origin, walk through the villages, visiting those who wake, may all these negative forces be destroyed.*

etān ghnata etān gṛhṇīteti ayaṁ brahmaṇas putrah । tān agniḥ paryasa rattān indraḥ tān brihaspatiḥ । tān ahaṁ veda brāhmaṇaḥ pramṛśataḥ kūṭa-dantān vikeśān lamba stanān svāhā svāhā svāhā ॥ agnīndra bṛhaspatibhya idam na mama ॥

*Kill them, bind them, thus declares this priest. Agni has encompassed them. Indra knows them, Brihaspati knows them; I the priest know them who seize men, who have prominent teeth, rugged hair and hanging breasts.*

naktaṁ cārinaḥ uras-peśān śūla-hastān kapālān । pūrva ēṣāṁ pitā ety-uccaiśśrāvya karṇakaḥ । mātā jaghanyā sarpati grāme vidhuram icchanti svāhā svāhā svāhā ॥ agnaye idam na mama ॥

*The night-stalkers, wearing ornaments at their breasts, with tridents in their hands and drinking out of skulls.Their father Ucchaishravakarnaka walks at their head, their mother walks in the rear, seeking a distressed person in the village.*

niśītha-cāriṇīs svasā sandhinā prekṣate kulam । yā svapantaṁ bodhayati yasyai vijātāyāṁ manaḥ । tāsāṁ tvaṁ kṛṣṇa vartmane klomānāgum hṛdayaṁ yakṛtagne akṣinī nirdaha svāhā svāhā svāhā ॥ agnaye idam na mama ॥

*The sister, the night-stalker, peers at the family through the crevice in the door; she who wakes the sleeping child, whose mind is turned on the wife who has become a mother. O God Agni with the black path, burn the lungs, the hearts and the livers of those demonesses; burn their eyes.*

Perform uttarangam as per usual.

\



#  Nāma-karaṇa 

Purvāṅgam
punyaha vachanam.

hariḥ oṁ tat-sat । ………… evam guṇādi śubha tithau:—

_________ nakṣatre _________ rāśau jātasya asya kumārasya [jātāyā kumāryāḥ] nāma dhāsyāvaha ॥

*On this auspicious day, characterized by the afore mentioned Astrological parameters, with the sanction of the Supreme Person and in order to please Him, I shall now name this new-born infant.*

graha priti danam:
nāmnā tvam ………. asi

abhyudayam
yathā ……… nāma karaṇa karmaṇi ……… śarmane āyuṣmate svasti bhavanti bruvantu ॥



# Anna Prāśana



oṃ ādyā ________ śarma aham, ________ rāśer asya bālakasya mātṛ-garbha apūta malādi prāśana śuddhi artham anna adya brahmavarcasa teja indriya āyur bala lakṣaṇa siddhaye, bīja garbha samudbhava nikhila pāpa nibarhaṇa dvārā śrīman nārāyaṇa prīti artham anna prāśana karma kariṣye ||

*Harih om tatsat. Govinda, Govinda, Govinda, ................. on this auspicious day with the sanction of the Supreme Lord and as service to Him; Today I am performing the weaning ceremony of my son ........................ born under ........................ zodiac; for the purification of any impure substance which was ingested during the birth process; for the increase in spiritual luster, sound organs, strength, longevity and for the redemption of any sins that may have been caused in utero; in order to please the Supreme Lord Narayana.*

- Punyaha vachanam
- Agnimukham

## Agni-mukham

oṁ bhūrbhuvas-suvaḥ śuci nāma agnim āvāhayāmi sthāpayāmi |
oṃ bhūr bhuvas suvaḥ śuci nāmāgne ihā gaccha tiṣṭha supratiṣṭhito varado bhava |

- Perform all the preliminary rites of the fire sacrifice.
- Perform the aghāra & ājyabhāga.

## Pradhāna Homaḥ

aham asmi prathamajā ṛtasya |
pūrvaṃ devebhyo amṛtasya nābhiḥ |
yo mā dadāti sa ideva mā''vāḥ |
aham annam annam adantamadmi svāhā | annāye idam na mama ||

*I (as the Self) am the first born of the Cosmic Order, earlier than the gods, the subject of immortality, he who gives food to me, he surely sustains me. This physical body is food (for others), I (as the self) am the experiencer.*

pūrvaṃ agner api hatyannam |
yattau hā''sāte aham uttareṣu |
vyāttamasya paśavas sujambham |
paśyanti dhīrāḥ pracaranti pākās svāhā | annāye idam na mama ||

*Previously Agni too consumed the fuel. Now in the form of the digestive fire Agni burns the food within.*

jahāmyanyam na jahāmyanyam |
aham annaṃ vaśaṃ iccharāmi | (TB 2:8:8:1)
samānam arthaṃ paryemi bhuñjat |
ko māṃ annaṃ manuṣyo dayet svāhā | annāye idam na mama ||

parāke annaṃ nihitaṃ loka etat |
viśvair devaiḥ pitṛbhir guptam annam |
yad adyate lupyate yat paropyate |
śatatamī sā tanūr me babhūva svāhā | annāye idam na mama ||

mahāntau carū sakṛd dugdhena paprau |
divaṃ ca pṛśni pṛthivīṃ ca śākam |
tat saṃpibanto na minanti vedhasaḥ |
naitad bhūyo bhavati no kanīyas svāhā | annāye idam na mama || (TB 2:8:8:2)

annaṃ prāṇaṃ annaṃ apānaṃ āhuḥ |
annaṃ mṛtyuṃ tam u jīvātum āhuḥ |
annaṃ brahmaṇo jarasaṃ vadanti |
annam āhuḥ prajananaṃ prajānāguṁ svāhā | annāye idam na mama ||

mogham annaṃ vindate apracetāḥ |
satyaṃ bravīmi vadha itsa tasya |
nāryamaṇaṃ puṣyati no sakhāyam |
kevalāgho bhavati kevalādī svāhā | annāye idam na mama ||

ahaṃ medhaḥ stanayan varṣannasmi |
mām adantyaham abhyanyān || (TB 2:8:8:3)
ahaguṁ sadamṛto bhavāmi |
madādityā adhi sarve tapanti svāhā | annāye idam na mama ||

- Offer the svishtakrt oblations etc up to samsravam.
- Place the hutashesham to one side on an asvattha leaf saying

nama āvyādhibhyaḥ

- In a golden, silver or bell metal vessel mix payasam, curd, honey, ghee & water. Offer to the Lord. Place the baby in the mother's lap and feed it with the following mantras (after becoming niviti); wash hand after each feeding.

yā jātā oṣadhayo devebhyas triyugaṃ purā |
mandhāmi babhrūṇā mahāguṃ śatan dhāmāni sapta ca || 1 ||

*The plants born three generations before the gods; of the seven brown ones; I celebrate the hundred & seven abodes.*

oṁ bhūr-bhuva-suvar arapāntvauṣadhīnāguṁ rasaṁ prāśayāmi śivāsta āpā oṣadhayas santu । anamīvās ta āpa oṣadhayas santu ॥

*Om. Homage to the healing energies in all the three realms of existence, protect us O healing energies, I perceive your essences pervading the world, may we be free from ill health by your grace.*

śataṃ vo amba dhāmāni sahasraṃ uta vo ruhaḥ ।
adhā śata-kṛtvo yūyaṃ imaṃ me agadaṃ kṛta ॥ 2 ॥

*A hundred O Mother are your abodes, a thousand too are your shoots; Therefore do you, with your myriad of powers, make him whole for me.*

puṣpāvatīḥ prasūvatīḥ phalinīr aphalā uta ।
aśvā iva sa jītvarīr virudhaḥ pārayiṣṇavaḥ ॥ 3 ॥

*With flowers, with shoots, fruit bearing and even without fruit; Like victorious steeds, the herbs have the strength to help.*

oṣadhīr iti mātaras tadvo devī upabruve ।
rapāguṁ si vighna tīr-itarapaś catayamanaḥ ॥ 4 ॥

*Herbs, O you Mothers, I hail you, O Godessess; Bear away contamination, eliminate ill-health.*

aśvatthevo niṣadanaṃ parṇevo vasatiṣkṛtā ।
gobhāja it-kilāsatha yat sanavatha puruṣam ॥ 5 ॥

*You are located in Ashvattha tree as well as the Parna tree; Cows shall in truth be your reward, if this person shall regain full health.*

yadahaṃ vājayan imā oṣadhir hasta ādadhe ।
ātmā yakṣmasya naśyati purā jīvagṛbho yathā ॥ 6 ॥

*For that I resolutely seize these herbs in my hand; the source of the disease perishes; may the body be as it was before.*

- Upaviti — wash hands, do acamanam and complete the proceedure with parisecanam etc
- Udaka Shanti.
- abhyudaya



# Cauḷa-karma



hariḥ oṃ tatsat | govinda 3 ....... asyām śubha tithau — ________ gotrodbhavasya ________ śarma aham, ________ nakṣatre ________ rāśau jātaṁ ________ nāma mama kumāraṁ cauḷa karmaṇā saṁskariṣyāmi ||

*Harih om tatsat. Govinda, Govinda, Govinda, on this auspicious day I .................. of the clan of .............. sanctify my son ................ born in the sign of .................... through the sacrament of Tonsure.*

- Puṇyāha vācanam
- Ankurarpanam
- pratisarbandham
- kumāra bhojanam

## Agni-mukham

oṁ bhūrbhuvas-suvaḥ sabhya nāma agnim āvāhayāmi sthāpayāmi |
oṁ sabhya nāma agnaye namaḥ | supratiṣṭho varado bhava ||

- Perform all the preliminary rites of the fire sacrifice.
- Perform the aghara & ajyabhaga.

## Pradhāna Homaḥ

dhātā dadātu nau rayiṁ īśāno jagatas-patiḥ |
sa naḥ pūrvena vāvanat svāhā | dhātredaṁ na mama || 1 ||

*May God the Creator give us wealth, The Lord, the ruler of the Universe; may He favour us in full.*

dhātā prajāyāḥ uta rāya īśase dhātedaṁ viśvaṁ bhuvanaṁ jajāna |
dhātā putraṁ yajamānāya dātā u havyaṁ ghṛtavad videma svāhā ||
dhātredaṁ |

*God is the Lord of offspring and of wealth, God created all this world.*
*God gives a son to the sacrificer; to Him let us offer the oblation rich in ghee.*

dhātā dadātu nau rayiṁ prācīṁ jīvātum akṣitām |
vayaṁ devasya dhīmahi sumatiguṁ satya rādhasas svāhā || dhātredaṁ |

*May God grant us wealth; Life in days to come unfailing .*
*May we obtain the favour of God whose gifts are true.*

dhātā dadātu dāśeṣu vasūni prajā kāmāya mīḍuṣe dureṇo | tasmai devā amṛtās saṁvyayantāṁ viśve-devāso'ditis sajoṣās svāhā || dhātredaṁ |

*May Dhata give wealth to the giver, desiring offspring, generous in his home. May all the learned persons, the harmonious forces of nature and the wise persons grant him complete happiness. (T.S. iii; 3;11; 2.3. and A.V. vii; 17)*

yas tvā hṛdā kīriṇā manyamāno'martyaṁ martyaḥ johavīmi | jātavedo yaśo asmāsu dhehi prajābhir agne'mṛtatvam aśyāguṁ svāhā || agnaye putravat idaṁ na mama ||

*I a mortal who deem you immortal call on you with a prayerful heart. Upon us O Wise One, bestow glory, O Agni through offspring may I attain immortality.*

yas tvaiguṁ sukṛte jātavedaḥ ulokaguṁ agne kṛṇavas-syonam | aśvinaguṁ suputriṇaṁ vīravantam gomantaguṁ rayiṁ naśate svasti svāhā || agnaye putravata idaṁ na mama ||

*O Mystic Fire source of Revelation, you make for the virtuous a pleasant world, Bestowing peace, prosperity, wealth, good children, heroes and cattle, well-being and fortune.*

tve suputra śavaso'vṛtran kāma kātayaḥ | na tvām indra atiricyate svāhā || indrāya putriṇa idam na mama ||

*To you O Strong Son they turn who have desires to be fulfilled. None excelleth you O Indra.*

uktha ukthe somaḥ indraṁ mamāda nīthe nīthe maghavānaguṁ sutāsaḥ | yadīguṁ sabādhaḥ pitaraṁ na putrās samāna dakṣā avase havaṁ te svāhā || indrāya putriṇa idam na mama ||

*At each & every chant the Soma brings delight to Indra the Bountiful. They chant in unison with equal force, imploring his aid, like sons a father. (TS. 1.4.46. a - d)*

- Jayadi Homam
- Sit the boy to the west of the fire facing east. His mother or another brahmacari stands holding a lump of cow-dung.

## Digvapanam

- Mix cold and hot water together and moisten the hair near the right ear;

uṣṇena vāyo udakenahi aditiḥ keśān vapatu |

āpa undantu jīvase dīrghāyutvāya varcase | jyok ca sūryaṁ dṛśe ||

*With the warmth of the Life-Force, with Cosmic Energies, the Undivided Supreme cuts your hair. May these Cosmic Forces grant you length of days and glory. And may you long see the sun.*

- The following prayer is adressed to the razor;

yat kṣurena marcayata supeśasā vaptrā vapasi keśān |
śundhi śiraḥ māsya āyuḥ pramoṣīḥ ||

*Razor! hurt him not, obedient to the gods I shear these. Purifying his head, do not harm his life.*

- Three blades of darbha grass are cut in the four directions around the boy's head.

## In front;

yenāvapat savitā kṣureṇa somasya rājñe varuṇasya vidvān । tena brahmāṇaḥ vapatedam asya āyuṣmān jaradaṣṭiḥ yathā'sat ॥ ayaṁ ________ śarman ॥

*The razor with which Savitri the knowing One, has shaven the beard of King Soma and Varuna, with that you brahmanas, shave his head; may he filled with vigour, with wealth and with glory.*

## To the right side;

yena pūṣā bṛhaspateḥ agneḥ indrasya ca āyuṣe avapat ।
tena asya āyuṣe vapa sauślokyāya svastaye ॥

*The razor with which Pushan has shaven the beard of Brhaspati, of Agni, of Indra, for the sake of long life, with that I shave your head.*

## Back of the head;

yena bhūyaḥ carāti ayaṁ jyok ca paśyāti sūryam ।
tena asya āyuṣe vapa sauślokyāya svastaye ॥

*That knowledge by which for a long time one abides in the vision of the Divine. By that I shave your head so that you may live long in joy and well being.*

## Left side;

yena pūṣā bṛhaspateḥ agneḥ indrasya ca āyuṣe avapat । tena te vapāmi ________ śarman āyuṣā varcasā yathā jyok sumanāḥ asāḥ ॥

*The razor with which Pushan has shaven the beard of Brhaspati, of Agni, of Indra, for the sake of long life, with that I shave your head O.............. so that you may live long in joy and the vision of the Divine.*

- The hair is buried in a cow shed, or under a tree with the following mantra;

uptvāya keśān varuṇasya rājñaḥ bṛhaspati savitā somo agniḥ । tebhyo nidhānaṁ bahudhā anva vindan । antarā dyāvā pṛthivyapas suvaḥ ॥

*Where Varuna the king, Brhaspati, Savita, Soma and Agni dwell, they have in many ways searched where they should depose it, between heaven and earth, the waters and the sky.*

- The barber shaves the boy's head leaving the Shikha at the back. The boy then bathes again.



# Upanayanam

hariḥ oṃ tatsat । govinda 3 ……. asyām śubha tithau — _______ gotrodbhavasya _______ nakṣatre _______ rāśau jātasya _______ nāma śarmaṇaḥ upaniṣye ॥

*Harih om tatsat. Govinda, Govinda, Govinda, .................... with the sanction of the Supreme Lord and as service to Him, I shall now perform the sacrament of initiation of ............................ sharma born under the sign of ................ during the asterism of .................*

tat karmāṅgam udaka-śānti japa karma, aṅkūrarpaṇaṁ pratisarbandha karma ca hiraṇya-rūpeṇa abhyudayañca kariṣye ॥

*Ancilliary to this rite I perform the Udaka Shanti, Ankurarpanam, Pratisarbandham, and the Abhyudayam.*

tad aṅgatvena ātmā śuddhyarthaṁ śarīra śuddhyarthaṁ gṛha śuddhyarthaṁ sarvopakaraṇa śuddhyarthaṁ śuddhi puṇyāha vācanam kariṣye ॥

*As an ancilliary to this rite I shall perform the sanctification ceremony for the sanctification of Spirit, body, home and all the accessories of worship.*

## Yajñopavīta Dhāraṇa Kramaḥ

- ❖ The baṭuka sits facing the east does ācamanam and aṅgavandanam then repeats the saṅkalpam:—

**Saṅkalpaḥ** — asyām śubha tithau bhagavat ājñayā bhagavat kaiṅkarya rūpeṇa । śrauta smārta vihita nitya karma anuṣṭhāna yogyatā sidhyarthaṃ brahma teja abhivṛdhyarthaṃ yajñopavīta dhāraṇaṃ kariṣye;

*On this auspicious day with the sanction of the Supreme Being and as service to Him alone, in order to be ritually fit to perform all the daily rituals ordained by the Vedas and the Smritis, and to increase my Brahmic radiance I now don the sacrificial thread.*

- ❖ Hold the sacred thread with the left hand over the pañcapātra and the right hand palm upwards towards the ceiling and recite the mantras touching the various limbs with the fingers of the right hand;

yajñopavīta dhāraṇa mahāmantrasya; parabrahma ṛṣiḥ । [*touch the forehead*]

anuṣṭup chandaḥ [*touch the mouth*]

paramātma devatāḥ [*touch the heart*]

yajñopavīta dhāraṇe viniyogaḥ ।

yajñopavītaṃ paramaṃ pavitraṃ prajāpater yat sahajaṃ purastāt ।
āyuṣyaṃ agriyaṃ pratimuñca śubhraṃ yajñopavītaṃ balaṃ astu tejaḥ

*This sacred thread, supremely holy, born with Prajapati of yore, conducive to long life, and excellent,*

*wear this pure sacred thread; may it conduce to strength and vigour.*

- sit in kukuta āsana  facing the east or north and say;

yajñopavīta yajñasya tvaṃ yajñopavītaṃ  dhārayāmi.

- wear the new thread.
- repeat acamanam twice.
- Kumara bhojanam.
- Digvapanam

# Brahmacārya Linga Dhāraṇam

## 1. aśmarohaṇam

ātiṣṭemam aśmānam aśmeva tvagas-sthirā bhava |
abhitiṣṭa pṛtanyataḥ sahasva pṛtanāyataḥ ||

*Tread upon this stone, be you firm and steadfast as this stone, in all your tribulations, pressing underfoot all negativity and sorrow.*

## 2. vastra-dhāraṇam

- The ācārya ties a new garment around the Mānavaka's waist;

paridatta dhatta vāsasainaṁ śatāyuṣaṁ kṛṇute dīrgham āyuḥ |
bṛhaspatiḥ prāyacchad vasa etat somāya rājñe paridhātavā u ||

*O gods gather around him; by his wearing of this cloth  lengthen his life to a hundred years. This apparel the Lord of Knowledge (Brhaspati) given for the regent of Immortality (Soma)  to wear.*

## 3. mekhala-bandhanam

- The mekhala is tied around the Mānavaka's waist ;

iyaṁ duruktāt paribādhamānā śarma varūthaṁ punatī naḥ āgāt |
prāṇāpāṇābhyām balam ābharanti priyā devānāṁ subhagā mekhaleyam  |

*We have obtained this girdle, which prevents us from uttering things that are opposed to Dharma, it thus brings peace to our dwelling and purifies our minds. Thus we obtain vitality of our life breaths (prana and apana) and become dear to the Devas,  may this girdle bring us good fortune.*

## 4. ajina dhāraṇam

- The baṭuka is given a deer or goat skin garment.

mitrasya cakṣur dharuṇaṁ balīyas tejo yaśasvi sthaviragum samiddham |
anāhanasyaṁ vasanaṁ jariṣṇu parīdaṁ vājya jinaṁ dadhe'ham |

*This skin of the deer, representing the cultivation of gentleness and friendliness to all beings, which will give you inner strength and be conducive to great fame, stability and glory, unaffected by the afflictive emotions — such a nurturing and  protective attitude should you now assume.*

## Agni-mukham

oṁ bhūrbhuvas-suvaḥ samudbhava nāma agnim āvāhayāmi sthāpayāmi ।
oṃ samudbhava nāma agnaye namaḥ supratiṣṭhito varado bhava ।

- Perform all the preliminary rites of the fire sacrifice.
- Perform the āghāra & ājyabhāga.
- The Mānavaka takes a samit and places it on the fire saying adhehi after the Ācārya recites the following mantra;

āyurdā deva jarasam gṛṇāno ghṛta pratīko ghṛta pṛṣṭho agne ।
ghṛtaṁ pibann amṛtaṁ cāru gavyaṁ piteva putraṁ jarase nayemam ॥

*O Agni giver of life glorious in front and above, do you, accepting this our praise and drinking the nectar of immortality from the cow, lead this youth to old age as a father the son.*

- Darbha grass is spread to the North of the fire and the Mānavaka stands upon it with the words;

āgamantra samaganmahi pra su mṛtyum yuyotana ।
ariṣṭāḥ sañcaremahi svasti caratād iha svastyā gṛhebhyaḥ ॥

*Let us all join the coming youth and may we all be liberated from the cycle of repeated death. May we all get on well together, without incident; may happiness prevail here! May happiness be to us all till we return to Godhead.*

- The ācārya's hands are then filled with water by another person.
- The ācārya pours the water into the hands of the Mānavaka:—

samudrād ūrmir madhumāguṁ udārād upāguṁ śunā sam amṛtatvam aśyām । ime nu te raśmayas sūryasya yebhis sapitvaṁ pitaro na āyan ॥

*A lovely radiant wave on the ocean of consciousness is coming upon us and it will surely give us immortality. These verily are your rays, O Surya — embodiment of cosmic wisdom, which led our ancestors to enlightenment.*

The Ācārya sprinkles water on the Mānavaka three times.
Mānavaka three times.
He takes his hand after reciting the following stanzas;

oṁ agniṣṭe te hastam agabhīt । oṁ somaste te hastam agabhīt । oṁ savitā te hastam agabhīt । oṁ sarasvatī te hastam agabhīt । pūṣā te hastam agabhīt । aryama te hastam agabhīt । aguṁśaste te hastam agabhīt । bhagas te hastam agabhīt । mitras te hastam agabhīt । mitras tvam asi dharmaṇā agnīr ācārya tava ॥

*The Mystical Fire-Energy has grasped you, Soma - the Principle of Supernal Bliss has taken your hand, Savitar - The Principle of Impulse towards enlightenment has taken your hand, Sarasvati - the Principle of Learning has taken your hand, Pushan - the Principle of physical and spiritual nourishment has taken your hand, Aryama - the Principle of Aspiration for enlightenment has taken your hand, Amshu - the Principle of Good Fortune has taken your hand, Bhaga - the Principle of*

*Inheritance has taken your hand, Mitra - the principle of Friendship to all beings has taken your hand. You are a friend in the dharma, and the Fire Energy of this planet is your spiritual guiding force.*

## Brahmacāri Rakṣanam

- The Ācārya then gives the Mānavaka over to Prajapati for protection.

agnaye tvā paridadāmi ________ śarman |
somāya tvā paridadāmi ________ śarman |
savitre tvāparidadāmi ________ śarman |
sarasvatyai tvā paridadāmi ________ śarman |
mṛtyave tvā paridadāmi ________ śarman |
yamāya tvā paridadāmi ________ śarman |
gadāya tvā paridadāmi ________ śarman |
antakāya tvā paridadāmi ________ śarman |
adbhyas tvā paridadāmi ________ śarman |
oṣadhībhyas tvā paridadāmi ________ śarman |
pṛthivyai tvā sa vaiśvānarāyai paridadāmi ________ śarman |

*I give you over for protection from all harm to Prajapati - the Lord of all Beings, to Agni - the Mystical Fire Energy of this planet, to Soma - the Principle of Beatitude, to Sarasvati - the Principle of Learning, to Mrtyu - the Principle of Death & Regeneration, to Yama - the Principle of Self-restraint, to Gada — the Principle of Cosmic Justice, to Antaka - the Principle of Termination, to the Cosmic Forces, to the Principle of Healing and to Heaven and the fire within the Earth.*

## Upanayanam

- The ācārya recites:

om svasti – devasya tvā savituḥ prasave upanaye ________ śarman ||

*Impelled by the Supreme Being I accept you O ................ Sarman.*

- The ācārya recites the following in his right ear;

suprajāḥ prajayā bhūyās suvīro vīrais suvarcā varcasā supoṣaiḥ poṣaiḥ |

*May you be blest with fine progeny, with heroism, with Spiritual Radiance, with health.*

- The Mānavaka says;

brahma-cāryam āgām upamānayasva devena savitrā prasūtaḥ | brahmacārī asāni ||

*I have come in order to lead a spiritual life impelled by the Supreme, Divine Lord of Creation. Please initiate me. I wish to lead a spiritual life.*

ācārya ko nāmāsi? *What is your name?*

mānavaka ________ gotrasya ________ nakṣatrasya ________ śarmā nāmāsmi aham bho!

ācārya kasya brahmacāryasi ________ śarman? *Whose student are you?*

mānavaka prāṇasya brahmacāri asmi – *That of the cosmic life force*

ācārya deva savitar eṣa te brahmacāri taṁ gopāya sa mā mṛta । eṣa te sūrya putras sadīrghāyuḥ sa mā mṛta । yāguṁ svastiṁ agnir vāyus sūryas candramā āpo'nusañcaranti tāguṁ svastim anu sañcara ________ śarman! ॥

*O Lord Savitar, this is your brahmacarin, protect him; may he not meet with untimely death. This O Surya is your son, may he live long and not meet with untimely death. That well-being in which Agni, Vayu, Surya, Candra and the Waters have their being, in that same well-being do you move O ........ Sarman.*

mānavaka adhvanāṁ adhva-pate śreṣṭhasya adhvanah pāramaśīya

*May I, O lord of Paths, attain the goal of this highest Path of all paths.*

## Pradhāna Homa

**Saṅkalpaḥ** — oṃ pūrvokta guṇa viśeṣeṇa visiṣṭhāyāṃ asyāṃ śubha tithau bhagavad ājñayā bhagavad kaiṅkarya rūpeṇa asya upanayana karmaṇi homa kariṣye ॥

*On this auspicious day, characterized by the afore mentioned Astrological parameters, with the sanction of the Supreme Person and as service to Him, I now perform the fire sacrifice in this sacrament of initiation.*

- The ācārya touches the mānavaka and allows him to offer the oblations;

yoge yoge tavastaraṁ vāje havāmahe । sakhāya indram ūtaye svāhā ॥ indrāya idam na mama ॥

*Quick as He is to help us in all our endeavours, we in all our struggles invoke our friend Indra for our succour. This is an offering to Indra.*

imam agna āyuṣe varcase kṛdhi priyaguṁ reto varuṇa soma rājan । mātevāsmai adite śarma yaccha viśvedevā jaradaṣṭir yathā'sat svāhā । agni, varuna, soma aditi viśvebhyo devebhyo idaṁ na mama ॥

*This one O Agni, bless with life and vigour; with a dear son bless him O Varuna, and King Soma. Like a mother O Aditi, give him joy and grant ye, O Vishvedevas, that he may live to an old age. This is an offering to Agni, Varuna, Soma, Aditi and the Vishvedevas.*

śatam innu śarado anti devā yatrā naścakrā jarasaṁ tanunām । putrāso yatra pitaro bhavanti mā no madhya rīriṣat āyur gantos svāhā ॥ devebhya idam na mama ॥

*The hundred autumns (of human life) are short indeed O Devas, wherein you make our bodies old, wherein sons become fathers. Let not our life be cut short in the middle before reaching the end. This is an offering to the Devas.*

agniṣṭa āyuḥ pratarām dadhātvagniṣṭe puṣṭiṁ pratarāṁ kṛṇotu । indra marudbhir ṛtudhā kṛṇotvādityai-saste vasubhir ādadhātu svāhā ॥ agni-

marud-ādityebhyo idam na mama ॥

*May Agni bestow long life on you; may Agni promote your growth. May Indra with the Maruts make you advance by seasons, and with the Adityas and the Vasus may He establish you all around. This is an offering to Agni, Indra, Maruts and Adityas.*

medhāṁ mahyam aṅgiraso medhāguṁ saptarṣayo dadadaḥ । medhām mahyaṁ prajāpatir medhām agnir dadātu me svāhā ॥ aṅgirasa sapta ṛṣayaḥ prajāpati agnibhya idam na mama ॥

*Intelligence to me may the Angirasas give, as also the Seven Rishis. May Prajapati give me intelligence and Agni also. This is an offering to the Angirasas, the Seven Rishis, Prajapati and Agni.*

apsarasu yā medhā gandharveṣu ca yad yaśaḥ । daivī yā mānuṣī medhā sā māṁ āviśatād iha svāhā ॥ medhāya idam na mama ॥

*Whatever intelligence there is in the Apsaras, whatever fame there is in the Gandharvas, whatever intelligence in found in gods and humans, may that enter into me here. This is an offering to Intelligence.*

imam me varuṇa śrudhī havam adyāca mṛḍaya । tvām avasyurācake svāhā ॥ varuṇāyedam na mama ॥

*O Lord Varuna listen now to my invocation. Be gracious even now. I approach you seeking your protection.*

tat tvā yāmi brahmaṇā vanda mānas tadā śāste yajamāno havirbhiḥ । aheḍamāno varuṇeha bodhyuruśaguṁ sa mā na āyuḥ pramoṣīs svāhā । varuṇāyedam na mama ॥

*O Varuna! Praised by Vedic hymns, may I reach your refuge for which I long, through these oblations. I offer you abundant praise, withhold your anger now and enlighten us. Hail! (RV. 4.1.5 TS. 2.5.12.3*

tvanno agne varuṇasya vidvān devasya heḍo 'vayāsi siṣṭhāḥ । yajiṣṭho vahni tamaś-śośucāno viśvā dveṣāguṁsi pramum ugdhyasmat svāhā । agni-varuṇābhyām idam na mama ॥

*O Agni! Mollify the anger of the gods and Lord Varuna. The Most Worshipful, the Best-Conveyer, the Most-Resplendent as you are, With these oblations we express our gratitude; turn away from us all them that hate us. Hail! (RV. 4.1.4 TS. 2.5.12.3)*

sa tvanno agne 'vamo bhavoti nediṣṭho asya uṣaso vyuṣṭau । avayakṣva no varuṇaguṁ rarāṇo vīhi mṛḍīkaguṁ suhavo na edhi svāhā । agni-varuṇābhyām idam na mama ॥

*O Agni! Foremost amongst the gods, protect us at dawn and during the day and night. May we never be hindered, grant us ever expanding happiness, O you who are easily invoked. Hail! This is an offering to Agni and Varuna.*

tvam agne ayāsya yāsan manasā hitaḥ । ayāsan havyam ūhiṣe yāno dhehi bheṣajaggas-svāhā । agni-ayase idam na mama ॥

*O Agni! You are our refuge and mental solace. O Bearer-of-oblations, vouchsafe to us healing remedies. Hail! This is an offering to Agni. (TB.2.4.1.9)*

❖ Perform jayadi homa. At the end offer the following oblation.

**prāyaścitta saṅkalpaḥ** — oṃ pūrvokta guṇa viśeṣeṇa visiṣṭhāyāṃ asyāṃ śubha tithau bhagavad ājñayā bhagavad kaiṅkarya rūpeṇa asya kumārasya upanayana homa karmaṇi yajuḥ bhreṣa prāyaścittam kariṣye ||

*On this auspicious day, characterized by the afore mentioned Astrological parameters, with the sanction of the Supreme Person and as service to Him, in order to prosper this sacrament of initiation I shall now make the atonement offering for deviation from the path of the Yajus.*

oṃ bhuvassvāhā | vāyave idaṁ na mama

## Brahma Upadeśam

### Ācārya Sambhāvana

❖ The Mānavaka offers the ācārya some dakṣina with the following resolve;

aśeṣa he pariṣat bhavat pāda mūle mayā samarpitam imāṁ sauvarṇīṁ yat kiñcit dakṣiṇām api yathokta dakṣiṇām iva svikṛtya ||

*O assembly of learned brahmins, may this gratuity which is offered at your feet, whatever it may be, be acceptable to you.*

bho brahmaṇā ' ________ nakṣatre ________ rāśau jāta ________ nāma aham, kumārasya [mama ] janma prabhṛti etat kṣaṇa payantam apāṅkteya bhojana ucchiṣṭa bhojana aspṛśya sparśa tat tat kālaśca abhavādibhiḥ saṁbhāvitānāṁ sarveṣāṁ pāpānāṁ apanodana dvāra gāyatrī svīkaraṇe mama gāyatryā upadeṣṭratve ca yogyata siddhim anugrahāṇa ||

*I ............. born under the sign of .............. of the asterism of ............... may be absolved of all the sins that I have committed from birth up till this moment. Having eaten with unsuitable persons, having eaten impure food, and having touched that which I should not have, previously having no knowledge of the rules of ritual purity, may I be absolved of all these acts so that I may be fit to receive the Sacred Gayatri mantra. Please pronounce me fit to receive the Sacred Gayatri Mantra.*

❖ The ācārya takes a kurca and sits upon it;

su-kūrcaḥ rāṣṭrabhṛd asi ācāryā sandī mā tvad yoṣam ||

*You are the giver of regal dominion, a preceptor's seat, may I never fail this office.*

❖ The Mānavaka touches his ears and then bows down and touches the teacher's feet while saying:—

Abhivādaye *vaiśvamitra, aghamarṣaṇa kauṣika* traya ṛṣayaḥ pravarānvitasya *kauśika* gotrasya āpastamba sūtra, yajuś śākha adhyāyi *śambho śiva* nāma śarma aham asmi bho !

*I salute your lotus feet. I belong to the clan of ............... scion of the Rishis ................., I follow the .................. [Apastamba] sûtra in performing the Vedic rites, I am a student of the ............. [Yajur] Veda and my name is ................. !*

ācārya āyuṣmān bhava saumya *May you have long life.*

mānavaka adhīhi bhoḥ sāvitrīṁ bho anubrūhi | *Teach me O Reverend Sir, the sacred verse of the Savitri.*

- The ācārya and Mānavaka are covered with a new cloth.
- The mānavaka makes the brahmāñjali on his right thigh and the father transmits the gāyatrî mantra in the following sequence:—.

om bhūḥ । tat savituḥ vareṇyaṁ ।

om bhuvaḥ । bhargo devasya dhīmahi ।

om suvaḥ । dhiyo yo naḥ pracodayāt ।

om bhūḥ । tat savituḥ vareṇyaṁ । bhargo devasya dhīmahi । om suvaḥ । dhiyo yo naḥ pracodayāt ।

om bhūḥ bhuvaḥ suvaḥ । tat savituḥ vareṇyaṁ bhargo devasya dhīmahi । dhiyo yo naḥ pracodayāt ।



om bhūḥ bhuvaḥ suvaḥ । tat savituḥ vareṇyaṁ bhargo devasya dhīmahi । dhiyo yo naḥ pracodayāt ।

Mānavaka avṛdham asau saumya prāṇa svaṁ me gopāya ॥
*I have now attained maturity, O Life, O my inner Self, guard this my treasure.*

- He performs acamanam and then touches his ears;

Mānavaka brahmaṇa āṇī sthaḥ *Of this spiritual treasure be the plugs.*

## Daṇḍa Dhāraṇam

- The Manavaka take the staff and says;

suśavas suśravasaṁ mā kuru yathā tvaṁ suśruvas suśruvā asyevam ahaguṁ suśruvas suśravā bhūyāsam yathā tvaṁ suśravo devānāṁ nidhi gopo'syevam aham brāhmaṇānāṁ brahmaṇo nidhi gopo bhūyāsam ॥

*O Lord make me a good listener. Just as You O Lord are a good-listener, so also may I be. Just as You O Good-listener are the guardian of the god's treasure so also may I be a guardian of the brahmanas' spiritual treasure.*

## Pratijña

smṛtaṁ ca me 'smṛtaṁ ca me tan ma ubhayaṁ vratam ।
*I vow to always strive to think positively and to avoid all forms of negative thinking.*

nindā ca me'nindā ca me tan ma ubhayaṁ vratam ।
*I vow to always strive to censure negative actions and to praise good deeds.*

śraddhā ca me'śraddha ca me tan ma ubhayaṁ vratam ।
*I vow to base my belief upon conviction founded in reason and to avoid all forms of blind-faith.*

vidyā ca me'vidyā ca me tan ma ubhayaṁ vratam ।

*I vow to ever increase my learning of beneficial things and to avoid unbeneficial knowledge.*

śrutaṁ ca me'śrutaṁ ca me tan ma ubhayaṁ vratam ।

*I vow to always be an open and unbiased listener and to avoid being close-minded.*

satyaṁ ca me'nṛtaṁ ca me tan ma ubhayaṁ vratam ।

*I vow to strive for truth and honesty and to avoid all untruth and dishonesty.*

tapaśca me'tapaś ca me tan ma ubhayaṁ vratam ।

*I vow to pursue the path of contemplative devotion and avoid non-contemplation.*

vrataṁ ca me'vrataṁ ca me tan ma ubhayaṁ vratam ।

*I promise to continually strive to keep these vows as far as possible.*

yad brāhmaṇānāṁ brahmaṇi vratam । yad agne sendrasya sa-prajāpatikasya sa-devasya sa-deva-rājasya sa-manuṣasya sa-manuṣya rājasya sa-pitṛ rājasya sa-pitṛkasya sa-gandharvāpsaraskasya । yan ma ātmana ātmani vrataṁ tenāhaguṁ sarva vrato bhūyāsam ॥

*Whatever spiritual vow is of the Brahmanas, of Agni with Indra, with Prajapati, with the devas and the Lord of the devas, with men and the lords of men, with Pitris and the lords of Pitris, with the Gandharvas and the Apsarases, whatever vow is cherished by the self towards the Self, may I be empowered with all these vows.*

❖ The Ācārya causes the Mānavaka to rise while reciting the following prayer;

udāyuṣa svāyuṣā udoṣadhīnāṁ rasena ut-parjanyasya śuṣmeṇa udasthāṁ amṛtāguṁ anu ॥

*I rise up after the immortal gods, bearing long life and vitality, bearing the essence of health, bearing the vigour of Parjanya.*

❖ The Mānavaka looks at the sun through the srivatsa-mudra and repeats the following:

tac-cakṣur deva-hitaṁ purastāc-chukram-uccarat । paśyema śaradaś-śataṁ, jīvema śaradaś-śataṁ, nandāma śaradaś-śataṁ, modāma śaradaś-śataṁ, bhavāma śaradaś-śataṁ, śṛṇuyāma śaradaś-śataṁ, prabravāma śaradaś-śataṁ, ajītās-syāma śaradaś-śataṁ, jyok cā sūryaṁ dṛśe ॥

*May we continue to see for an hundred autumns, may we live together, may we rejoice together, may we enjoy together, may we radiate with glory together, may we listen to beneficial advice, may we communicate well, may we never be defeated for an hundred autumns, thus for a long time may we continue to pursue the path to enlightenment.*

❖ The Ācārya takes the Mānavaka by the hand and says;

yasmin bhūtaṁ ca bhavyaṁ ca sarve lokās samāhitāḥ । tena gṛhṇāmi tvāṁ ahaṁ mahyaṁ gṛhṇāmi tvām ahaṁ prajāpatinā tvā mahyaṁ gṛhṇāmi _________ śarman! ॥

*In whom the past and the future and all the worlds are comprehended, by Him I take you; for me I take you; by Prajapati I take you for me O ............... Sharman.*

❖ The Mānavaka now performs samidha-dānam.

## Samidha Dānam

❖ The māṇavakaḥ cleans the area around the fire.

pari tvā'gne pari mṛjāmyāyuṣā ca dhanena ca । suprajāḥ prajayā bhūyāsagum suvīro vīrais suvarcā varcasā suposaḥ poṣaiḥ sugṛho gṛhaiḥ supatiḥ patyā sumedhā medhayā subrahmā brahmacāribhiḥ ॥

*All around you O Agni I clean the place, praying for life and wealth. May I be endowed with good progeny, endowed with good and virile sons, well endowed with energy, endowed with good articles for nourishment, endowed with fine houses, led by a good Spiritual Master, endowed with fine (Spiritual) intelligence, endowed with Spiritual wealth and association with spiritual devotees.*

❖ He then places a stick on the fire with each of the following prayers.

1 agnaye samidham āhārṣaṃ bṛhate jātavedase । yathā tvam agne samidhā samidhyasa evaṃ māṃ āyuṣā varcasā sanyā medhayā prajayā paśubhir brahmavarcasena annādyena samedhaya svāhā ॥

*To the Fire mighty and All-knowing, I have brought the fuel. Just as thou art brightened by this fuel O Agni, so also do thou brighten me with life, energy, gain, intelligence, progeny, cattle, spiritual strength, enjoyment and food - thus do I make this offering.*

2 edho'syedhiṣīmahi svāhā ॥

*Thou growest; may we too grow - thus I make this offering.*

3 samidasi samedhiṣīmahi svāhā ॥

*Thou art radiant; may we too become radiant - thus do I make this offering.*

4 tejo'si tejo mayi dhehi svāhā ॥

*Thou art full of splendor; may we too grow - thus do I make this offering.*

5 apo adyānvacāriṣagum rasena samasṛkṣmahi ॥
payasvāgum agna āgamaṃ taṃ mā saggas sṛja varcasā svāhā ॥

*I have today duly worshipped with waters; may I be united with the Essence.*
*I have approached you O Agni with offerings; do thou endow me with strength .*

6 saṃ mā'gne varcasā sṛja prajayā ca dhanena ca svāhā ॥

*O Agni, do thou endow me with strength, progeny and also with wealth.*

7 vidyunme asya devā indro vidyāt saharṣibhis svāhā ॥

*May the Devas know me thus worshipping; may Indra know me as well as the Rishis.*

8 agnaye bṛhate nākāya svāhā ॥

*To the Mighty Fire, the heavenly One, I make this offering.*

9 dyāvā pṛthivībhyāgas svāhā ॥

*To Heaven and Earth I make this offering.*

10 eṣā te agne samit tayā vardhasva cāpyāyasva ca tayā'haṃ vardhamāno bhūyāsam āpyāyamānaśca svāhā ॥

*This fuel O Agni is for you, grow by it and become full. May I too grow and become full by it, may I grow and become full.*

11 yo mā'gne bhāginagum santamathā bhāgam cikīrṣati |
abhāgam agne taṃ kuru mām agne bhāginaṃ kuru svāhā ||

*Whoso seeks me rob me of my share to which I am entitled, do thou O Agni deprive him of it and return it to me - thus do I make this offering.*

12 samidham ādhāyāgne sarva vrato bhūyāsaggas svāhā ||

*Having made these oblations may I have fulfilled all vows.*

13 bhūssvāhā | 14 bhuvassvāhā || 15 suvassvāhā || 16 oṃ bhūrbhuvassuvassvāhā ||

- ❖ He touches the fire and then touches his lips.

tejasā mā samanajmi – *With this splendor do I smear myself.*

yatte agne tejas tenāhaṃ tejasvī bhūyāsaṃ
yatte agne varcastenāhaṃ varcasvī bhūyāsaṃ
yatte agne harastenāhaguṃ harasvī bhūyāsaṃ

*By that light that is of you O Agni; may I become refulgent.*
*By the power that is of you O Agni; may I become enpowered.*
*By the radiance that is of you O Agni; may I become radiant.*

mayi medhāṃ mayi prajāṃ mayyagnis tejo dadhātu
mayi medhāṃ mayi prajāṃ mayīndra indriyaṃ dadhātu
mayi medhāṃ mayi prajāṃ mayi sūryo bhrājo dadhātu

*May Agni bestow on me intelligence, progeny and splendour.*
*May Indra bestow on me intelligence, progeny and force.*
*May Surya bestow on me intelligence, progeny and radiance.*

## Brahmacārya Saṁśāsanam

| | |
|---|---|
| brahmacāri asi — *you are now a student of sacred learning.* | bāḍham |
| apośanam — *eat in a brahminical manner.* | bāḍham |
| karma kuru — *perform all your duties.* | bāḍham |
| divā mā svapsīḥ — *don't sleep during the day.* | bāḍham |
| ācāryādhīno bhava — *be submissive to your teachers.* | bāḍham |
| adhyayanam sampadāya — *complete your studies.* | bāḍham |
| bhīkṣā caryo — *Beg for your food* | bāḍham |

## Bhikṣācaryaḥ

- ❖ The Māṇavaka takes a begging bowl and goes to his mother and other ladies and begs rice and money from them.

Bhavati bhikṣām dehi

# Āśirvādam



svasti mantrārthāḥ satyās saphalās santu iti bhavanto mahānto anugṛhṇantu ||

*May this benediction pronounced be truthful and yield its rewards by your blessings.*

asya muhūrtaḥ sumuhūrto bhūyād iti bhavanto mahānto anugṛhṇantu ||

*By your blessing may this moment be an auspicious one.*

asya kumārasya vedoktaṃ dīrghaṃ āyuṣyaṃ bhūyād iti bhavanto mahānto anugṛhṇantu ||

*By your blessing may this boy have long life as mentioned in the Vedas.*

Tal-lagna apekṣayā ādityādi navānāṁ grahānām ānukūlyam bhūyād iti bhavanto mahānto anugṛhṇantu ||

*By your blessing may all the nine planets be favourably disposed inspite of the lagna.*

ayaṁ baṭuḥ vyāsa iva purāṇeṣu pāṇinir iva vyākaraṇe rāmānuja iva brahma-vidyāyāṁ janaka iva tattva-jñāne prahlād iva bhagavad bhaktau hariścandra iva satya-vacane bhīṣma iva brahmacarye mārkaṇḍeya iva cirañjīvitve ca bhūyād iti bhavanto mahānto anugṛhṇantu

*By your blessing may this lad be like Vyasa in literature, like Panini in knowledge of grammer, like Ramanuja in knowledge of God, like Janaka in his grasp of philosophy, like Prahlada in devotion to God, like Harischandra in his love of speaking the truth, like Bhishma in his vow of continence, like Markandeya in longevity*

sarve janāḥ nīrogāḥ nir-upadravāḥ sad-ācāra-sampannā āḍhyā nir-matsara dayālavaśca bhūyāsur iti bhavanto mahānto anugṛhṇantu ||

*May everyone be free from illness, and tribulations, may all people become virtuous, prosperous, free from envy, and compassionate.*

samasta sanmaṅgalāni santu | uttarottara abhivṛddhir astu || 14 ||

*May there be auspiciousness ever expanding.*



# APPENDIX

## JAYĀDI HOMAḤ

Saṅkalpaḥ — hariḥ oṁ tatsat । pūrvokta guṇa ………… etat ________ homa karma-samṛddhyartham jayādi homam kariṣye ॥

### 1. Jaya Homaḥ

cittañ ca svāhā । cittāyedam na mama ॥ 1 ॥
cittiśca svāhā । cittyā idam na mama ॥ 2 ॥
*1 - 2. To Thought and thinking hail!*
ākūtañ ca svāhā । ākūtāyedam ॥ 3 ॥
ākūtiśca svāhā । ākūtyā idam ॥ 4 ॥
vijñātam ca svāhā । vijñātāyedam ॥ 5 ॥
vijñānam ca svāhā । vijñānāyedam ॥ 6 ॥
*5 – 6. To the known and to knowledge hail!*
manaśca svāhā । manasa idam ॥ 7 ॥
śakvarīśca svāhā । śakvarībhya idam ॥ 8 ॥
*7 – 8. To the mind and to ability hail!*
darśaśca svāhā । darśāyedam ॥ 9 ॥
pūrṇamāsaśca svāhā । pūrṇamāsāyedam ॥ 10 ॥
*9 – 10. To the new moon and the full moon hail!*
brhañca svāhā । brhata idam ॥ 11 ॥
rathantarañ ca svāhā । rathantarāyedam ॥ 12 ॥
*11 – 12. To the Brhat and the Rathantara hail!*

### 2. abhyātana Homaḥ

prajāpatir jayān indrāya vrṣṇe prāyacchad-ugrah pṛtanājyeṣu । tasmai viśas-samanam amanta sarvās sa ugras-sa hi havyo babhūva svāhā । prajāpataya idam na mama ॥ 13 ॥

*13 Prajapati bestowed victories on Indra The Strong, [through this homa] he who is dreaded in battle contest, to him all people are bowed in reverence, for he became formidable, worthy of offering. To him all hail.*

agnir bhūtānām adhipatis-sa māvatvasmin brahmann-asmin kṣatre 'syām-āśiṣyasyām purodhāyām asmin karmann-asyām deva-hūtyāggas svāhā । agnaya idam ॥ 14 ॥

*14 O Agni is the lord of beings, may He help me; to attain Spiritual Dominion, to obtain dominion over the material, in this prayer, in this sacerdotal rite, in this ritual act, this invocation of the gods. Hail!*

indro jyeṣṭhānām adhipatis-sa mā'vatu …. svāhā । indrāyedam ॥ 15 ॥

*15. Indra is lord of the elite, may he help me …………… Hail!*

yamah prthivyā adhipatis-sa mā'vatu …. svāhā । yamāmyedam ॥ 16 ॥

*16. Yama is lord of the earth, etc.*

vāyur antarikṣasyādhipatis-sa māvatvasmin brahmann-asmin kṣatre 'syām-āśiṣyasyām purodhāyām asmin karmann-asyām deva-hūtyāggas svāhā | vāyava idam || 17 ||

*17. Vayu is lord of the atmosphere; etc*

sūryo divo'dhipatīs-sa .... svāhā | sūryāyedam || 18 ||

*18. Surya is lord of the Cosmos, etc*

candramā nakṣatrāṇām adhipatis-sa mā'vatu .. svāhā | candramasa || 19 ||

*19. Chandrama is the lord of the luminaries, etc*

bṛhaspatir brahmaṇo' dhipatis-sa mā'vatu .... svāhā | brhaspataya idam || 20 ||

*20. Brhaspati is the lord of spirituality; etc*

mitras satyānām adhipatis-sa mā'vatu .... svāhā | mitrāyedam || 21 ||

*21. Mitra is the lord of truths; etc*

varuṇo'pām adhipatis-sa mā'vatu .... svāhā | varuṇāyedam || 22 ||

*22. Varuna is the lord of waters, etc*

samudras srotyānām adhipatis-sa mā'vatu .... svāhā | samudrāyedam || 23 ||

*23. Ocean is the lord of rivers; etc*

annagum sāmrājyānām adhipatis-tan māvatu .... svāhā | annāyedam || 24 ||

*24. Food is the lord of Emperors; etc*

soma oṣadhīnām adhipatis-sa mā'vatu .... svāhā | somāyedam na mama || 25 ||

*25. Soma is the lord of plants, etc*

savitā prasavānām adhipatis-sa mā'vatu .... svāhā | savitra idam || 26 ||

*26. Savitar is the lord of enterprise, etc*

rudra paśūnām adhipatis-sa mā'vatu .... svāhā | rudrāyedam || 27 ||

*27. Rudra is the the Lord of creatures, etc*

(apa upaspṛśya)

tvaṣṭā rūpāṇām adhipatis-sa mā'vatu....... svāhā | tvaṣṭra idam || 28 ||

*28. Tvastra is the lord of visible forms, etc*

viṣṇuh parvatānām adhipatis-sa mā'vatu .... svāhā | viṣṇava idam || 29 ||

*29. Visnu is the lord of the Mountains; etc*

maruto gaṇānām adhipatayas te māvantu .... svāhā | marudbhya idam || 30 ||

*30. Maruts are the lords of society; etc.*

pitaraḥ pitāmahāḥ pare'vare tatās tatā mahā idam āvata | asmin brahmann-asmin kṣatre 'syām-āśiṣyasyām purodhāyām asmin karmann-asyām deva-hūtyāggas svāhā | pitrubhya idam || 31 ||

*31. O ye Fathers, ye Grandfathers, ye further, ye nearer, ye Great grandfathers, ye Great Great grandfathers, do ye help me here. May they protect this our Spiritual Achievement and our Material Achievement, may they protect this our sacerdotal rite, this pious act, this invocation of the gods. To them all hail.*

(apa upaspṛśya)

### *3.* Rāṣṭrabhrt homaḥ.

rutāṣāḍ ruta dhāmāgni gandharvas tasya oṣadhayo'psarasa ūrjo nāma sa idam brahma kṣatram pātu tā idam brahma kṣatram pāntu tasmai svāhā | agnaye gandharvāyedam || 32 ||

*32. O Maintainer of the Holy Cosmic Order, abounding in truth, the Mystic Fire is the Celestial Harmony, his manifest potential are the herbs, called Nourishing. May he protect this our Spiritual Dominion , and Temporal Dominion; to him all hail!*

tābhyas svāhā | oṣadhībhyo'psarobhya idam || 33 ||

*33. To them all hail!*

saguṁ hito viśva-sāmā sūryo gandharvas tasya marīcayo'psarasa āyuvo nāma ..... svāhā | sūryāya gandharvāya idam || 34 ||

*34. The Conjoined, [of day and night] lauded by the Universe, the Sun is the Celestial Harmony, His manifest potential are His rays called the Vital Forces. May he protect* ..................

tābhyas svāhā | marīchibhyo'psarobhya idam || 35 ||

*35. To them all hail!*

suṣumnas sūrya raśmiś candramā gandharvas tasya nakṣatrāṇy-apsarasa bekurayo nāma .... svāhā | candramase gandharvāyedam || 36 ||

*36. The Highly-Blessed, radiant-rayed Moon is the Celestial Harmony, his manifest potential are the Asterisms called Luminous. May he ................*

tābhyas svāhā | nakṣatrebhyo'psarobhya idam || 37 ||

*37. To them all hail!*

bhujyus suparṇo yajño gandharvas tasya dakṣiṇā apsarasas tavā nāma .... svāhā || yajñāya gandharvāyedam || 38 ||

*38. The protecting, the Strong-winged Sacrifice is the Celestial Harmony, his manifest Potential are the sacrificial fees, (called) praises . May he protect ...................*

tābhyas svāhā | dakṣiṇābhyo'psarobhya idam || 39 ||

*39. To them all hail!*

prajāpatir viśvakarmā mano gandharvas tasya rk-sāmānyapsaraso vahnayo nāma .... svāhā | manase gandharvāyedam || 40 ||

*40. Prajapati the Creator of the Universe, the Cosmic Mind is the Celestial Harmony ; his manifest potential are the Rc and the Sama verses, called hymns. May he protect ...................*

tābhyas svāhā | ruksāmebhyo'psarobhya idam || 41 ||

*41. To them all hail!*

iṣiro viśvavyacā vāto gandharvas tasyāpo'psaraso mudā nāma sa idam brahma kṣatram pātu tā idam brahma kṣatram pāntu tasmai svāhā |
vātāya gandharvāyedam || 42 ||

*42. The All-pervading Life-Force is the Celestial Harmony; his manifest potential are the waters (called) delights. May he protect ........................*

tābhyas svāhā | adbhyo'psarobhya idam || 43 ||

*43. To them all hail!*

bhuvanasya pate yasya ta upari gruhā iha ca | sa no rāśvā-jyānigum rāyas poṣagum suvīryagum saṁvatsarīṇāggas svastiggas svāhā | bhuvanasya pataya idam || 44 ||

*44. O Lord of the world, thou who dwells above and below, do thou give us increase of wealth, unfailing, rich in heroes, prosperity abiding throughout the year. All hail.*

parameṣṭhy-adhipatir mṛtyu gandharvas tasya viśvam apsaraso bhuvo nāma sa idam brahma kṣatram pātu tā idam brahma kṣatram pāntu tasmai svāhā | svāhā | mṛtyave gandharvāyedam || 45 ||

*45. The Supreme Ruler , the Overlord, the Controller is the Celestial Harmony; his manifest potential is the whole universe called the worlds. May he protect ................*

tābhyas svāhā | viśvasmā apsarobhya idam || 46 ||

*46. To them all hail!*

sukṣitis subhūtir bhadrakṛt suvarvān parjanyo gandharvas tasya vidyuto-'psaraso ruco nāma............. svāhā | parjanyāya gandharvāyedam || 47 ||

*47. With fair abode, fair wealth, doer of good deeds, holding the light, Parjanya is the Celestial Harmony, his manifest potential is the lightening (called) the radiant.*

tābhyas svāhā | vidyudbhyo'psarobhya idam || 48 ||

*48. To them all hail!*

dūrehetir amruḍayo mrtyur gandharvas tasya prajā apsaraso bhīruvo nāma ………... svāhā | mṛtyave gandharvāyedam || 49 ||

*49. He Whose dart speeds afar, the Pitiless, Death is the Celestial Harmony; his manifest potential are the creatures, (called) the Fearfull. May he protect this ........................*

tābhyas svāhā | prajābhyo'psarobhya idam || 50 ||

*50. To them all hail!*

cāruh krpaṇakāśī kāmo gandharva tasyādhayo'psarasaś śocayantīr-nāma sa idam brahma kṣatram pātu tā idam brahma kṣatram pāntu tasmai svāhā | kāmāya gandharvāyedam || 51 ||

*51. The dear one, looking with desire, Love is the Celestial Harmony; his manifest potential are thoughts (called) burning; May he protect this .................*

tābhyas svāhā | ādhibhyo'psarobhya idam || 52 ||

*52. To them all hail!*

sa no bhuvanasya pate yasya ta upari gruhā iha ca | ūru brahmaṇe'smai kṣatrāya mahi śarma yaccha svāhā | bhuvanasya patye brahmaṇa idam || 53 ||

*O lord of the world, who dwells above and below, please grant extensive, great protection to this Spiritual Dominion and to this Temporal Dominion and grant us peace for ever.*

## UTTARĀṄGAM

Conclusion

oṁ prajāpate na tvad etānyanyo viśvā jātāni pari tā babhūva | yat kāmas te juhumas tanno astu vayaggas syāma patayo rayīṇāggas svāhā || prajāpataya idam na mama |

*O Lord of Beings, you alone can comprehend all these created forms, and none beside you. Grant us our heart's desire when we invoke you, may we become the lords of rich possessions. (VS. 10;20)*

oṁ bhūssvāhā | agnaye idam na mama ||
oṃ bhuvassvāhā | vāyave ida na mama ||
oṁ suvassvāhā | sūryāya idam na mama ||

yad asya karmaṇo 'tyarīricaṃ yad vā nyūnam ihākaram | agniṣṭat sviṣṭa-kṛd vidvān sarvaggas sviṣṭaguṁ suhutam karotu svāhā | agnaye sviṣṭakṛtedam na mama ||

*Whatever there has been done that is superfluous or deficient in this sacrifice, you know it all, please accept it as complete O Agni Svistakrta.*

Paridhi pariharaṇam;

❖ Offer the paridhis into the fire after having dipped them in ghee; the middle one first followed by the three others.

Samsrāva Homaḥ

❖ Fill the sruva with ghee then cover with the sruk then offer a continuous stream of ghee;

svāhā | vasubhyo rudrebhya āditebhyas saṃsrāva bhāgebhyaḥ idam na mama |

*All Hail! To the Vaus, the Rudras and the Adityas I offer this oblation.*

oṁ bhūr-bhuvas-suvas-svāhā | prajāpataye idam na mama ||

*To The Physical, Mental and Spiritual realms All Hail, to the Lord of Creation I make this offering.*

## Prāyaścitta

Atonement

Saṅkalpaḥ — oṃ pūrvokta guṇa viśeṣeṇa visiṣṭhāyāṃ asyāṃ śubha tithau mama upāta samasta durita-kṣaya dvāra śrī parameśvara prītyarthaṃ asmin kuṣmāṇḍa homa karmaṇi avijñāta prāyaścitta ādīni kariṣye ||

*On this auspicious day characterized by the afore mentioned Astrological parameters, with the sanction of the Supreme Person and as service to Him alone , in this rite of kushmanda homa I shall now make the atonement offerings.*

anājñātaṃ yad ajñātaṃ yajñasya kriyate mithu | agne tadasya kalpaya tvaguṁ hi vettha yathā tathagass svāhā || agnayedam na mama |

*Whatever error I may have committed in this sacrifice, knowingly or unknowingly, O Agni you know full well, please amend it and make it perfect. (TB.3.7.11.5.)*

puruṣa sammito yajño yajñaḥ puruṣa sammitaḥ | agne tadasya kalpaya tvaguṁ hi vettha yathā tathagass svāhā || agnayedam na mama |

*The Supreme Lord is coequal with Sacrifice, the Sacrifice is coequal with the Lord. O Agni you know full well, please amend it and make it perfect. (TB.3.7.11.5)*

yat pākatra manasā dīna dakṣā na | yajñasya manvate martāsaḥ |
agniṣṭad hotā kratu-vid vijānan yajiṣṭho devāguṁ kratuśo yajāti svāhā ||
agnayedam na mama ||

*Since we humans of feeble energies, with immature minds, are unacquainted with the correct procedure of sacrifice, may the Mystic Fire who is skilled in the rites, well knowing all that is to be done, the best offerer, offer worship (on our behalf) according to fit season. (RV.10.2.5a)*

oṁ bhūssvāhā | agnaye idam na mama ||
oṃ bhuvassvāhā | vāyave ida na mama ||
oṁ suvassvāhā | sūryāya idam na mama ||

Saṅkalpaḥ — asmin _________ homa karmaṇi madhye saṃbhāvita samasta doṣa prāyaścittārthaṃ sarva prāyaścittam hoṣyāmi

*For all shortcomings that occurred during the course of this sacrifice I now offer final atonement and expiation.*

oṁ bhūr-bhuvas-suvas-svāhā | prajāpataye idam na mama ||

*Om To the physical, mental and transcendental realms All Hail!*

oṁ śrī viṣṇave-svāhā | viṣṇave paramātmane idam na mama ||

*Om, To the Omnipresent Lord All Hail!*

oṁ rudrāya paśupataye svāhā | rudrāya paśupataye idaṃ na mama ||

*Om, To the Destroyer, the Lord of all beings, All Hail!*

## Pūrṇahuti

Saṅkalpaḥ — oṃ pūrvokta guṇa viśeṣeṇa visiṣṭhāyāṃ asyāṃ śubha tithau mama upāta samasta durita-kṣaya dvāra śrī parameśvara prītyarthaṃ asmin __________ homa karmaṇaḥ saṃpūrṇa phala prāptyārthaṃ ________ nāmāgnau pūrṇāhutiṃ hoṣyāmi | tadanantaraṃ sāṅgata siddhyarthaṃ vāsordhārāṃ hoṣyāmi ||

*On this auspicious day characterized by the afore mentioned Astrological parameters, with the sanction of the Supreme Person and as service to Him alone , in this rite of kuṣmāṇḍa homa in the fire named vit I shall make the final offering. Thereafter I shall, for the success of the ritual make the offering called vasordhara.*

oṃ pūrṇāhutiṃ uttamāṃ juhoti | sarvaṃ vai pūrṇā-hutiḥ | sarvam evāpnoti | atho iyaṃ vai pūrṇā-hutiḥ | asyām eva prati-tiṣṭhati svāhā || agnaye vauṣaṭh ||

*He sacrifices the best of final oblations; Totality is the final oblation; through that everything is obtained ; therefore is this, that final oblation; in this is it established.*

# Vasordhāra Homaḥ

oṃ sapta te agne samidhas sapta jihvās sapta ṛṣayaḥ sapta dhāma priyāṇi |
sapta hotrā sapta-dhā tvā yajanti sapta yonir āpṛṇasva ghṛtena svāhā ||
agnaye saptavatedaṃ na mama ||

*Seven are your faggots O Agni, seven your tongues, seven the seers and seven the beloved locations. Seven are the priests that oblate to you, seven are the sources, with this oblation of ghee grant us protection. (KYV. 1.5.3.2)*

## Prāṇāyāma & Pariśecanam

adite'nvamagass sthāḥ | anumate'nvamagass sthāḥ |
sarasvate'nvamagass sthāḥ | deva savitaḥ prāsāvīḥ ||

*Aditi has granted us permission, Anumati has granted permission. Sarasvati has granted permission, Deva Savita has impelled us.*

❖ Valediction of Varuna from the pranīta patra

varuṇāya namaḥ sakala arādhanai svarcitam | yathā-sthānam ….

*O Varuna I offer you all my homage, please depart where you will, for Glory, well-being and the hope that you will return.*

❖ Pouring out of the water

prācyāṁ diśī devā ṛtvijo mārjayantām ||

*In the eastern quarter may the gods, the priests make me bright.*

dakṣiṇasya diśī māsāḥ pitaro mārjayantām ||

*In the southern quarter may the months, the manes make me illustrious.*

pratīcyāṁ diśī gṛhāḥ paśavo mārjayantām ||

*In the western quarter may the houses, the cattle make me illustrious.*

udīcyāṁ diśyāpa oṣadhayo mārjayantām ||

*In the northern quarter may the waters, the plants, the trees make me illustrious.*

ūrdhvāyāṁ diśī yajña saṁvatsaro yajña-patir mārjayantām

*In the zenith may the sacrifice, the year, the Lord of Sacrifice make me illustrious.*

oṁ vaiśvānarāya vidmahe | lālīlāya dhīmahi | tanno agniḥ pracodayāt
*We cognize the Mystic Fire within the soul of all beings, may that Illuminator enlighten us.*

## Homage to Agni

agne naya supathā rāye asmān viśvāni deva vayunāni vidvan |
yuyodhyasmaj-juhurāṇam eno bhūyiṣṭhānte nama uktim vidhema ||
oṁ agnaye namaḥ agniṁ ātmanyudvāsayāmi ||

*O Refulgent Agni you possess all kinds of knowledge and are therefore wise. Lead us in a goodly path to the wealth of Beatitude. Keep away from us corrupting sin which stands in the way of our attainment. We offer you many salutations.*

*Om Obeisance to Agni - I return you to your place within my heart*

**Prārthana**

namaste gārhapatyāya namaste dakṣiṇāgnaye ।
namaḥ āhavanīyāya mahā vedyai namo namaḥ ॥

*Reverence to the Garhapatya fire , reverence to the dakshina fire. Reverence to the Ahavaniya fire and to the Main Altar I pay repeated reverence.*

kāṇḍa dvayopapādhyāya karma brahma svarūpiṇam ।
svargāpavarga rūpāya yajñeśāya namo namaḥ ॥

*I pay my obeisances to the Lord of Sacrifices who is manifest in the form of the twin divisions of the Vedas relating to Action (karma-kanda) and to Knowledge (Brahma-kanda) which are the causes of heaven and liberation respectively.*

yajñeśācyuta govinda mādhavānanta keśava ।
kṛṣṇa viṣṇo hṛṣīkeśa vāsudeva namo'stu te ॥

*Salutations to you O Krishna, the Lord of Sacrifice, The All-pervading One, the Lord-of-the-senses, the Eternal One, the Consort of Lakshmi, the Indweller, and Lord of the Universe.*

mantra hīnaṃ kriyā hīnaṃ bhakti hīnaṃ hutāśana ।
yad hutaṃ tu mayā deva paripūrṇaṃ tad astu te ॥

*Deficient as this sacrifice is in formulae, methodology and devotion O Agni! Whatever I have offered my Lord, let it be acceptable to you.*

prāyaścittānya śeṣāṇi tapaḥ karmātma kāni vai ।
yāni teṣām aśeṣāṇāṃ kṛṣṇa anusmaraṇaṃ param ॥

*There is no other expiation in austerities and other actions whereby everything that is deficient becomes whole other than by the remembrance of the name of Krishna.*

yasya smṛtya cā nāmokta tapaḥ yajña kriyādiṣu ।
nyūnam sampūrṇatām yāti sadyo vande tam acyutam ॥
oṃ śrī kṛṣṇa kṛṣṇa kṛṣṇa



#  Karmāṅga Abhyudayam [nāndī] 

om eko viṣṇur mahad bhūtaṃ pṛthak bhūtāny anekaśaḥ |
trīn lokān vyāpya bhūtātmā bhuṅkte viśvabhug avyayaḥ ||

*Vishnu is the unique and unparalleled deity in that he pervades the great elements of different kinds and the three worlds of existence. He is the Supersoul of all beings and their Protector. He transcends all of them and is not touched by their defects thus He enjoys supreme bliss.*

oṃ namo brahmaṇya devāya go-brāhmaṇa hitāya ca |
jagad-hitāya kṛṣṇāya govindāya namo namah ||

devatābhyaḥ pitṛbhyaśca mahāyogībhya eva ca |
namas svāhāyai svadhāyai nityam eva namo namaḥ ||

## Saṅkalpaḥ

Hariḥ oṁ tatsat | Govinda ………….. saṅkalpita karmāṅgatayā abhyudayaṃ hiraṇya-rūpeṇa adya kariṣye || apa upaspṛśya ||

*On this auspicious day with the sanction of the Supreme Being and as service to Him alone, [in order to absolve myself of all sins and to please the Supreme Lord] I now, as an ancilliary to ………… perform the memorial rite to my ancestors through charity.*

## Dānam

hiraṇyagarbha garbhasthaṃ hema bīja vibhāvasoḥ |
ananta puṇya phaladam ataḥ śāntiṃ prayaccha me ||

adya saṅkalpita …. karmāṅga bhūte'sminn abhyudaye satya-vasu saṃjñaka viśvedeva – abhyudaya saṃrakṣaka śrī mahā viṣṇu sahita, nāndī śobhana devatā prītyarthaṃ, idam āgneyaṃ hiraṇyaṃ satya-vasu saṃjñaka viśvedeva abhyudaya saṃrakṣaka śrī mahā viṣṇu sahita, nāndī śobhana devatā svarūpebhyāh brāhmaṇebhyaḥ saṃpradade na mama ||

nāndī śobhana devatāḥ pitaraḥ prīyantām ||

❖ give the money to the brahmins

svāminaḥ mayā hiraṇyena kṛtaṃ abhyudayikaṃ saṃpannam | [susaṃpannam] ||

*May this memorial rite to my ancestors done through these offerings be acceptable.*

iḍā devahūr manur yajñanīḥ bṛhaspatiḥ uktāmadāni śaguṁ siṣat viśvedevaḥ sūkta-vācaḥ pṛthivi mātar mā mā higuṁ sīḥ madhu maniṣye madhu janiṣye madhu vakṣyāmi madhu vadiṣyāmi madhu-matiṃ devebhyaḥ vācam udyāsaguṃ śuśruṣeṇyāṃ manuṣyebhyas taṃ mā devā avantu śobhāyai pitaro'numadantu ||

*Ida summons the gods, Manu leads the sacrifice, Brihaspati recites the chants and acclamations. The All-gods recite the hymns, O Earth Mother do not harm me. Of sweetness shall I think, sweetness shall I produce, sweetness shall I proclaim, sweetness shall I speak, may I utter speech full of sweetness for the gods and acceptable to men, may the gods aid me to radiance may the manes rejoice in me. TS.3.3.2*

iḍā ehi । aditi ehi । sarasvatyehi । śobhanaṃ śobhanam ।

*Come O Ida! Come Sarasvati!  May all be well*

manas-samādhīyatām ।            [samāhita manasaḥ smaḥ]

*Reverend sirs may you be gratified.*

prasīdantu bhavantaḥ ।          [prasannāḥ smaḥ]

*Reverend sirs may you be gratified.*

śrīrastviti bhavanto bruvantu ॥      [astu śrīḥ]

*Reverend sirs may we obtain wellbeing.*

puṇyāha bhavanto bruvantu ॥      [puṇyāham]

*Reverend sirs may we be sanctified.*

ṛdhyāsmā havyair namaso pasadya ।  mitram devaṃ mitradheyaṃ no astu ।  anūrādhān haviṣā vardhayantaḥ ।  śataṃ jīvema śaradas-savīrāḥ ॥ [dīrghāyuṣyam-astu] ॥ TB.3.1.2.1a

*May we prosper, having approached with oblations with salutations, may the radiant Supreme Being be our support. May His bliss-bestowing Grace with oblations ever increase, may we live a hundred autumns in the company of  our heroes.*

namas sadase namas sadasas-pataye namas sakhīnām
purogāṇāṃ cakṣuṣe namo dive namaḥ pṛthivyai ।

*I offer obeisance to the assembly, homage to the Lord of the assembly, salutations to the  friends who go before, homage to Heaven and to Earth.  T. S. 3;2;4*

sapratha sabhāṃ me gopāya । ya ca sabhyās sabhā sadaḥ ।
tān indriyāvata kuru । sarvam āyur upāsatām ॥

*May this august assembly afford me its protection, all those who are present here.  May they protect my  sense organs, I offer my lifelong obeisance.  TB. 1.1.10.3.5*

āśirvādaḥ । tadaṅga puṇyāhaṃ vācayet ॥

# Ācārya sambhāvana

**Sankalpam** — oṃ adya pūrvokta guṇa viśeṣaṇa visiṣṭāyāṃ asyām śubha tithau kṛta etad ________ karmaṇaḥ veda purāṇokta śubha phala prāptyarthaṃ etāvad dravya-mūlyaka hiraṇyaṃ yathā-śaktyā ________ gotrāya ________ nāma brāhmaṇāya dakṣiṇa ahaṃ saṃpradade ||

*On this auspicious day characterised by the afore mentioned astrological parameters, In this rite of ..................... that has been done; in order to confirm and establish this invocation and worship of the Lord ..................... I give this honorarium according to my capacity to the priest by the name of ……………… of the clan of ………………*

govinda pratigṛhṛṇāti govindāya dadāti ca |
govinda dhārikā dvābhyāṃ govindāya namo namaḥ ||

*Govinda is the giver and the receiver, Govinda is the suporter of both donor and receiver therefore I pay my obeisance to Govinda.*

hiraṇya garbha garbhastham hema bīja vibhāvasoḥ |
ananta puṇya phaladam atha śāntiṃ prayaccha me ||

## Dakṣiṇa Dāna Mantras

dānam iti sarvāṇi bhūtāni praśaguṃ santi |
dānān-nāti duṣkaram tasmāt dāne ramante ||
dānam yajñānām varūtham dakṣiṇā |
loke dātāraguṃ sarva bhūtāny-upajīvanti |
dānena arātir apānudanta |
dānena dviṣanto mitrā bhavanti |
dāne sarvam pratiṣṭhitam tasmāt dānam paramam vadanti ||

varo dakṣiṇā | vareṇaiva varagass spṛṇoti | ātmā hi varaḥ | eka-viguṁśatir dakṣiṇā dadāti | eka-viguṁśo vā itas-svargo lokaḥ | pra-svargaṁ lokaṃ āpnoti | asāvāditya eka-viguṁśaḥ | amum evādityam āpnoti | śataṁ dadāti | śatāyuḥ puruṣaḥ śatendriyaḥ | āyuṣyevendriye pratiṣṭhati | sahasram dadāti | sahasram sammitas-svargo lokaḥ | svargasya lokasyābhijityai ||

# Vaidika Āśirvādam

navo navo bhavati jayamānohnāṃ ketur-uṣasām-etyagre ।
bhāgaṃ devebhyo vidadhāt-yāyan pracandramās-tirata dīrgham āyuḥ ॥

*He is born ever anew; the banner of the days goes before the Dawns. He appoints their portion to the gods as he advances; the Lord of Delight — extending life.*

sumaṅgalīr iyam vadhu imāguṃ sameta paśyata ।
saubhāgyam asyai dattvā yathā-staṃ viparetana ॥

*Highly auspicious is this bride, come congratulate her; wish her a married life filled with her Husband's love, and then repair to your respective dwellings. R.V.10.85.33*

śatamānam bhavati śatāyuḥ puruṣaś-śatendriya āyuṣyevendriye prati-tiṣṭhati ।

*It is of a hundred measures, man has a hundred years of life, a hundred powers; verily on life and power he rests. TS.3;2;6;*

śrī varcasyam āyuṣyam ārogyam avidhāt chobhamānam mahīyate ।
dhānyam dhanam paśum bahu putra-lābham śata saṃvatsaraṃ dīrgham āyuḥ ॥

*May you both blest with prosperity, vigor, longevity, health, wealth, and domestic animals. May you have many children and may you live for a hundred autumns.*

imāṃ tvam indra mīḍavas suputrāguṃ subhagāṃ kuru ।
daśāsyāṃ putrān ādhehi patim ekādaśaṃ kṛdhi ॥

*O Bounteous Indra, make this bride blessed in her fortune and her children, Confer upon her ten children, and may her husband be like unto the eleventh. Hail!* (Rik Veda 10.85.45)

**Brahmacāri**

hiraṇya pātraṃ madhoḥ pūrṇaṃ dadāti । madavyosān-iti ।
ekadā brahmaṇa upaharati । eka daiva yajamāna āyus-tejo dadāti ॥

# Paurānika Āśirvādam

śrī mahadbhyo namaḥ !

svasti mantrārthāḥ satyās saphalās santu iti bhavanto mahānto anugṛhṇantu ॥ 1 ॥

asya muhūrtaḥ sumuhūrto bhūyād iti bhavanto mahānto anugṛhṇantu ॥ 2 ॥

ye ye grahāḥ śubhetara-sthāneṣu sthitāḥ teṣāṃ grahāṇām śubha sthāna phala avāptir-asviti bhūyād iti bhavanto mahānto anugṛhṇantu ॥ 3 ॥

tal-lagna apekṣayā ādityādi navānāṁ grahānām ānukūlyam bhūyād iti bhavanto mahānto anugṛhṇantu

ye ye grahāḥ śubha-sthāneṣu sthitāḥ teṣāṃ grahāṇām atiśayena ekādaśa śubha sthāna phala avāptir-asviti bhūyād iti bhavanto mahānto anugṛhṇantu || 4 ||

anayoḥ dampatyoḥ (sarveṣām saha-kuṭumbānām) vedoktaṃ dīrghaṃ āyuṣyaṃ bhūyād iti bhavanto mahānto anugṛhṇantu || 5 ||

anayoḥ dampatyoḥ (sarveṣām saha-kuṭumbānām) gṛhe vasatāṃ dvipadāṃ catuṣpadāṃ nīroga śatāyuṣaṃ bhūyāditi bhavanto mahānto anugṛhṇantu || 6 ||

anayoḥ dampatyoḥ (sarveṣām saha-kuṭumbānām) kṣema sthairya dhairya saurya vīrya vijaya āyur ārogya aiśvarya abhivṛddhiḥ bhūyād iti bhavanto mahānto anugṛhṇantu || 7 ||

anayoḥ dampatyoḥ (sarveṣām saha-kuṭumbānām) sarveṣām devatānām prasādena ca hitokta mahat aiśvarya āvāptiḥ ācandrārkam vaṃśā vṛddhi bhūyād …. || 8 ||

anayoḥ dampatyoḥ (sarveṣām saha-kuṭumbānām) śarīre vartamāna vartiṣyamāna samasta roga pīḍa parihāra dvārā, kṣipra ārogyatā dṛḍhagātra siddhiḥ iti bhavanto mahānto anugṛhṇantu || 9 ||

anayoḥ dampatyoḥ (sarveṣām saha-kuṭumbānām) āyur balam yaśo varcaḥ paśavaḥ sthairyaṃ siddhir lakṣmīḥ kṣamā kāntis sadguṇā ānando nityotsavo nitya-śrī nitya-maṅgalaṃ ityeṣām sarvadā abhivṛddhir bhūyād iti bhavanto mahānto ….. || 10 ||

anayoḥ dampatyoḥ (sarveṣām saha-kuṭumbānām) gṛhe dhana lakṣmī dhānya lakṣmī santāna lakṣmī saumya lakṣmī saubhāgya lakṣmī, gaja lakṣmī mokṣa lakṣmī aṣṭha lakṣmyāḥ sthiratara siddhiḥ iti bhavanto mahānto anugṛhṇantu || 11 ||

sarve janāḥ nīrogāḥ nir-upadravāḥ sad-ācāra-sampannā āḍhyā nir-matsara dayālavaśca bhūyāsur iti bhavanto mahānto anugṛhṇantu || 12 ||

deśo ayaṃ nir-upadravo astu | sarve janāḥ sukhino bhavantu || 13 ||

samasta sanmaṅgalāni santu | uttarottara abhivṛddhir astu || 14 ||

## Paurāṇika śloka āśirvādam

bhadram astu śivam cā'stu mahālakṣmī prasīdatu |
rakṣantu tvāṃ surā sarve sampadaḥ santu susthira || 1 ||

*May well-being be yours, and auspiciousness too, may Fortune shower her grace upon you,*
*May all the gods protect you, and grant you prosperity and security in abundance.*

mantrārthāḥ saphalāḥ santu pūrṇā santu manorathāḥ |
śatrūṇāṃ buddhi nāśo'stu mitrāṇāmudayastathā || 2 ||

*May you receive all the benefit of the mantras, may all your goals be fulfilled, may all your enemies obtain intelligence and your friends ever increase.*

avyādhinā śarīreṇa manasā ca nirādhinā |
pūrayannarthinām āśām jīva-tvaṃ śaradaś-śatan || 3 ||

*May your body be free from diseases and your mind free from worry, may you achieve your aspirations and may your live for an hundred autumns.*

sapatnyā durgrahāḥ pāpā duṣṭa sattvādyupadravāḥ ǀ
tamāla patram ālokya sadā saumya bhavantu te ǁ 4 ǁ

āyurārogyam aiśvaryam yaśas-tejo jvalāmatiḥ ǀ
brahma-putra bhavas-tejas-tilakena kṛtena te ǁ 5 ǁ

*With the application of the tilak, O Noble son may you be blessed with long life, health, prosperity, fame, vigour, and a brilliant mind.*

sarve devāḥ sagandharvā brahmā viṣṇu śivādayaḥ ǀ
rakṣantu tvāṃ sadā yāntaṃ tiṣṭhantaṃ nidrayā-yutam ǁ

*May all the devas and gandharvas along with Brahma, Vishnu and Siva protect you wherever you go, wherever you stay and wherever you sleep.*

